

The American Missionary

Vol. 81, No. 6

June, 1927

New Series, Vol. 19, No. 6

Editor

SAMUEL LANE LOOMIS, D.D.

Associate Editors

AUGUSTUS F. BEARD, D.D.

HERBERT W. GATES, D.D. GEORGE W. HINMAN, D.D.

REV. HENRY S. LEIPER

REV. HARRY R. MILES

WILLIAM W. LEETE, D.D.

Contributing Editors

CHARLES E. BURTON, D.D.

ERNEST M. HALLIDAY, D.D.

MRS. HASTINGS H. HART

MRS. NEWTON B. HOBART

GEORGE F. KENNGOTT, D.D.

FREDERICK L. FAGLEY, D.D.

FREDERICK H. PAGE, D.D.

REV. HERBERT D. RUGG

REV. WALTER SPOONER

Business Manager

TRUMAN J. SPENCER

Family Day

It is a good thing that at least once a year we all get together in the house of God. "Children's Day" we call it. It might almost as well be styled "Family Day" for, excepting invalids and a few crusty bachelors, everybody turns out on this occasion. It seems as though the mere presence of young and old together, rather than anything said or done, were the chief attraction.

But what a pity that all our Sundays are not family days! It is a grave mistake, though a common one, to think of the Sunday School and church as two separate concerns, the first intended for children, the second for adults. This mistake results in many spiritual tragedies, instances where young people who fancy themselves too old for the school and who have never learned to love the service of public worship fall out between the two and are lost to the Christian faith.

The truth is that the Sunday School and the meeting for public worship are simply two phases of the life of one organization. In the former, the church is engaged with her children in the study of the holy scriptures and in the application of their teachings to the duties and problems of daily life, a discipline which adults need quite as much as children. In the latter, the church is engaged in the public worship of God and in receiving the divine message from his appointed minister, an exercise that children require quite as much as adults. Sunday Schools should therefore carefully keep in view the requirements of adult classes. In some schools a great portion of the time is given to general exercises, to childish addresses, to the practice of songs, and so forth, which to adults and even to the older boys and girls are tedious. The members

of the Bible classes ought to be relieved of such unprofitable affairs. Given a place by itself; given ample time for the consideration of the great themes it has in hand; given the very best available teacher, and there is nothing in the world more interesting than a Bible class.

On the other hand, our regular church service should be made more attractive to children. A good children's choir, well-trained and disciplined, is an enormous help to public worship but let no one venture upon such an undertaking unless he is prepared to do it thoroughly. In any case much should be made of music in public worship and the children should be expected to do their part.

If we are to keep our children in church it is of the utmost importance that we should avoid tedious length in the services. A long sermon is usually a mistake, a long prayer is always one. The sermons must be interesting to children. If the minister does not know how to talk to children he must learn—it is the most important part of his business. He should aim to interest his boys and girls not only by special "sermonettes" arranged for their benefit but every discourse, we venture to think, should have some point, some picture, some story that will arrest a child's attention. We do not, of course, mean that his themes should be light or his treatment of them puerile, but by avoiding theological and philosophical terms and rhetorical flourishes, by studying to make his style simple, clear, concrete and vivid and especially by means of illuminating illustration, we believe that the very noblest and profoundest of pulpit themes may be brought within the mental range of a thoughtful boy or girl.

The Child and the Man

THE unspoiled child has an open mind. He asks questions and his eyes are turned upward. He looks and acts as if there was a world of light and life around him, and he keeps on looking and acting that way as long as he can. For that reason a child is the most interesting object in the world.

The course of life for too many men is marked by an effacement from the mind of early high persuasions. Wordsworth has sketched the story for us in immortal verse:

"There was a time when meadow, grove and stream,
The earth and every common sight
To me did seem
Apparelled in celestial light,
The glory and the freshness of a dream."

But by and by the rainbow spans the earth, and what the poet once saw in it he sees in it no more. The youth may by the vision splendid be on his way attended, but "at length the man perceives it die away, and fade into the light of common day."

To fill out and give a rational meaning to these first early dreams is the solemn task of every parent, teacher and preacher. If, without explanation, these dreams are found to be but bubbles in the air, there will follow moments of surprise and keenest sorrow. Centered in that experience are some of the deepest tragedies of life.

We have heard the story of the mother who is praying beside the cradle of her babe. As she prays varied objects of earthly interests appear personified. Health approaches and, offering to care for the child, promises long life and freedom from sickness and pain. Another says, "I am wealth and whom I touch shall revel in plenty and ease." Fame comes, saying, "Those who love me will rise to honor and their names will be graven on tablets of bronze and stone." Love bends over the cradle and makes her kiss the pledge that in the darkest hour the child shall never fail to find a friend. And when these have passed unheeded by the watchful mother, the least attractive of them all, draws near. Her cheeks are pale and furrowed, but she has burning eyes and a radiant brow and her simple promise is this: that if she can but lay her hands upon the child, the child shall have always lifted before it noble ideals and that these ideals it shall never lose. And the mother reaching out her eager hands exclaims, "Oh angel, touch my child!"

Heavenly beings or mortals can be engaged in no more divine task than in preserving to the later years the ideals of youth. How little do some parents realize the worth of those ideals, and many

parents do not even know their names. Uncertainty at this point makes hazy and changeable all methods of instruction in the church and in the Sunday School.

Innocence, humility and joyful expectation are mirrored in the eyes of every child, and they and their equivalents produce the crowning virtues of the noblest men and women. The qualities referred to may later be described by other titles, but in substance they must always be held in honor. Sir Joshua Reynolds' picture entitled "The Age of Innocence" is just as popular today as when he painted it one hundred and fifty years ago; for it shows a child as the world knows it and as the world wishes it would always be. But everybody understands that innocence in its ordinary sense is neither possible nor desirable for the adult. Evil must be faced and no child can be brought up in ignorance of it. The task of the parent and teacher is to change innocence into purity before innocence can die.

Humility as it is shown in the child would fare poorly in the market-place. A man assuming that attitude in his factory might be laughed at, but synonymous with humility in the child is reverence in the man, and no man need ever apologize for reverence. Knowledge may grow from more to more, but something before which the human mind bows down will forever be the requisite of great souls.

Those beaming eyes expectant of good things will often, as years pass, be filled with tears. But in place of the unreasoning expectation which stands on tip-toe to receive a parent's gift must be built up a hope in things that are not seen and a joy which was like that of the world's Redeemer even though he went to the cross. It is because the poet experienced all this that he said:

"My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old;
Or let me die!
The child is father of the man."

The duty of guarding the moment when temporary visions are hardening into permanent rules of action is the happy one committed to the church. With what clarity of judgment and with what directness of method should she address herself to the task!

The Sunday School Extension Society cooperating with the Education Society is the agent of the denomination to bring us face to face with the problems of childhood. On Children's Day its

work is magnified in thousands of churches throughout the land. Let the people join not only in happy celebration of the hour but in deep thought as to what it means. The call is not only to reach hundreds of thousands of children in our land who have not heard the message of life, but it is to touch the conscience of the larger number now in the church who, hearing, still seem not to

understand. Youth is a day of dreaming, and church members are blind if they act as if it mattered not what the children dream. In a day when all paths can be followed let the church make luminous and inviting the path of goodness. Furnished with such guidance, and only so, can the dream of the child become the saving faith of the man.—W. W. L.



“Leave All for Love”

“CAN you spare me a few minutes, Judge?” the young man asked. “I want your advice upon a personal matter.”

“Certainly,” said the Judge with a smile. “What is it, John?”

“How much income should a man have, in your opinion, before he may venture to marry?”

“That depends upon three things: the man, the girl and the place. The place, I take it, is New York.”

“Yes.”

“The most expensive spot in the world! At the same time salaries are good here, and there are few places where you can get so much for your money. And the man is—yourself?”

“Yes, I’m the man.”

“Let’s see—a young engineer two years out of college, in the pink of health, clear-headed, industrious, dependable, clean, no expensive habits, the kind of a chap that people like to have about them, with the best of blood in his veins and plenty of pluck. I could give *you* a pretty favorable rating, John; but what about the girl?”

“Oh, she’s miles ahead of me,” said John. “She’s the very finest girl ever.”

“Good! And does she think as well of you as you do of her?”

“I really don’t know, sir. She’s always mighty nice to me, but then, she’s nice to everybody. That’s the kind of a girl she is. Still I have hopes that she might—” he hesitated.

“I understand,” said the Judge. “This, then, is the situation: you love this girl and wish to marry her, and you ‘have hopes’ that she might return your affection, but you have not yet ventured to declare yourself because your income looks too small for the responsibilities of a married man.”

“That’s just the size of it,” said John. “You see I’m getting only fifty dollars a week. That’s all they pay for my job. It’s supposed to be a good job, too. Lots of the fellows would jump at it.”

“But they’ll raise you before long, if you give

satisfaction. They know about the cost of living.”

“Oh yes, they’ll do that in time; but promotions are slow in our line. It will be a year or two before I can expect even seventy-five.”

“Well, fifty a week is more than the average clergyman or teacher or college professor gets in this country. Yet these people manage to live respectably and appear to be happy.”

“Yes; but in New York? I’ve been looking into things a little and I find that a small apartment in a good locality—a very tiny one—two rooms with a kitchenette and a *bathette*—would cost about one-third of my present salary. But the thing that floored me worst was the expensiveness of women’s clothes. I got my sister to make me an inventory of the cost of dressing a girl as Mary’s set are dressed—hats, coats, furs, gowns, shoes, stockings—the whole outfit, and say, it took my breath away!”

“What do you, yourself, think ought to be done about it?”

“Why, I’m afraid I must give up the whole idea of marrying until I have a lot more money. One simply can’t ask a fine girl like Mary to marry him until he is able to take care of her, even if he has to wait four or five years. Don’t you think so?”

“Young man, you have asked me not to confirm your judgment,” said his honor deliberately, “but to give you my own. Here it is: In the first place, I think you should go to Mary at once and tell her how you feel. If she has someone else in mind or if for any other reason she cannot think of you as a lover, why, that settles the question. But if, on the other hand, she is kind to you—if, in a woman’s lovely way, she returns your affection—then you should open to her the whole situation: your present slender salary, your prospects for the future, your estimate of the probable cost of living, your hesitation to propose marriage in the circumstance and your inclination to wait for a larger income. Mary is, to say the least, as much interested in this question of postponement as you

are. You have no right to decide so grave a matter by yourself alone without even consulting her.

"If I had a vote, which I haven't, and neither has any one else except your two selves—if I had a vote I should vote for an early day. The romantic love that sets a man and maid apart from all the world is just about the finest thing the sun looks down upon. But it is not to be trifled with. You cannot keep it on ice five or six years and then warm it over and have it as fresh as ever. If you and Mary really love each other, you should join hands while the dew of youth is still upon you. You should at once begin to master the difficult, the noble art of living together in holy wedlock with the necessary adjustments and the mutual concessions. Prudence has a hard face and a hard heart, but her head isn't always hard. Of all extravagance, the most reckless, the most wasteful, as it looks to me, is that of giving up five or six of the best years of your all-too-brief life together, in exchange for the doubtful advantage of commencing on a more expensive scale.

"We Americans are reputed to be the richest folks on earth. Our vaults are heavy with half the world's gold. We have more miles of railway, more automobiles, telephones, porcelain bathtubs and what not, than any other people alive. Nevertheless, if things have come to such a pass that our finest young folks are too poor to marry until long after marrying time, then I say we are not rich but perfect paupers. The fact seems to be that the landlords, the costumers, the tailors, the style makers and the dandies of both sexes have jockeyed us into such a position that we can't afford, or think we can't, the most fundamental necessity of life.

"Now, if your Mary is the sensible girl I take her to be, she'll not prefer 'fine feathers' to the substantial advantage of a good man's love. You young men are apt to take a wrong view of marriage. You think of a wife as a pet, not as a partner. You want to put her in an expensive home at the outset, to supply her with servants, dress her like a flower or like a good many kinds of flowers, and surround her with luxuries, all of which you propose to pay for by your own skill and toil. You can't do such a thing at present, possibly you may never be able to, most people are not, but suppose you could, would it be fair as between you and your life partner? Would it be good for her? Do you think that a girl of Mary's spirit would stand for such a program? All the work and worry on your shoulders, and for her nothing but the care of two rooms, shopping in the mornings and bridge in the afternoons?

For my own part, I don't see why at least in the early years, until he gets fairly on his feet, a wife may not share with her husband the task of bread-winning. The modern girl is as well educated as the man. She is self-possessed; she is athletic; she knows her way about the world; she can command about as good a salary as he. In later years, when she has a whole house to take care of and when the babies begin to come, God bless them! she will, doubtless, have her hands more than full with the duties of a home-maker. But by that time, it is to be hoped her man can manage the bread-winning alone.

Now take this rent problem: do you know there is a joker in the term 'a good neighborhood'? Precisely what does that expression mean in New York? Certainly not a locality where the people are more virtuous or more neighborly than elsewhere. It usually signifies simply a region whose inhabitants have more than the average wealth. But are such folks, as a rule, so very friendly? Of course, I don't want to see you and your Mary surrounded by a lot of noisy, coarse, ill-mannered or vicious neighbors, but there must somewhere be an unfashionable spot where men and women of limited means but of gentle blood and breeding can have comfortable quarters and congenial companionship; and it's up to you two to find it. The town is full of young people who are just in your position. Why can't a group of you get together and start a colony of your own, a pleasant place in some suburb, too far out to be stylish, where costly raiment, high-power cars and lavish entertainment shall be counted bad form, where one may enjoy the real values of life and where "plain living and high thinking" shall be the slogan?

"I don't wish you to think, John," the Judge continued, "that I fail to appreciate the difficulties of your situation; and yet what are difficulties for but to be overcome? And what does all your scientific training amount to if it does not make you able to solve this most fundamental of problems—how to live a normal, wholesome, useful life in the world today? You can do it—you and she—of course you can. Married life, let me tell you, my boy, is a high adventure. Like other adventures, it abounds in hardships, perplexities, perils; it demands self-control and self-denial, but it is a fascinating game. It brings out the best that is in you, and the prizes it offers to those who follow it in faithfulness are about the finest the world has to show. This, then, in a word, is my verdict: I believe that the united life beginning at an early date, in spite of inevitable problems and difficulties, is the right thing for you and Mary.—S. L. L.

The Passing Years

By AUGUSTUS F. BEARD, D.D.

The beloved and honored dean of our editorial board has prepared with reluctance and only after repeated requests, the following valuable paper—one which, to his mind, is too personal for such publicity. Although four and twenty years have elapsed since he passed the Psalmist's milestone, Dr. Beard still keeps his vigor both of mind and body. He makes nothing of the regular trip from his home at Norwalk, Connecticut, to his New York office, a distance, going and coming, of some ninety-five miles. He is as profoundly and warmly interested as ever in human affairs, especially in those great philanthropic movements to which he has given so much of his life; and, as one may see from the following pages, he still handles, with undiminished skill, the pen of a ready writer.—EDITOR.

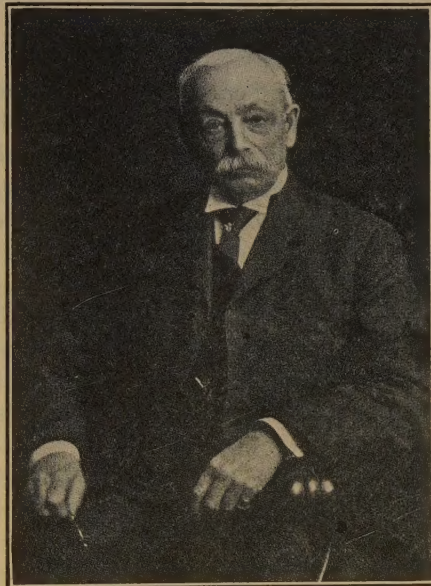
THE good man who wrote "the days of our years are threescore years and ten" was not in a cheerful mood at the time. Seventy was a parlous condition. One might by reason of strength worry on perhaps for ten years more, but he would find them to be sorrow and also labor, though he would be too old for hard labor. We are happy to be living in better days when no one has a right to be old at seventy.

In our consideration of the years of human life, a natural division seems to be into three parts. The first part ends at thirty; the second at sixty; the third and final one at ninety.

Shakespeare describes the early years of the first third, from infancy till the time when "the school boy with his satchel creeps like a snail unwillingly to school." If our memory is not treacherous, we did not go after that fashion. We may not have been unduly eager about the school, but there was no snail gait in our movements; there was no creeping; we were abundantly alive, and the old man loves to think of the early days of the first third of life when everything that was and all things that came were fresh and new. Everything was full of discoveries, and nothing had much thought. Life was a matter of course. One simply lived. Soon the passing years took on more significance; youth came to realize that an abstract future was growing into a concrete fact, and he was getting ready for it. Life was keyed to anticipation. The slogan was preparation. The look was altogether forward, without care and without the frictions and competitions which later days bring. Those were what we call halcyon days, whatever this may mean; those days at the preparatory school; at college. Great days in laying up a good foundation against the time to come, with work in study

and classroom and plenty of fun all along the way.

Time does not tarry. Quickly came the days of early manhood. The second third of life begins. All thoughts of life, of what one may do or undertake, are immediate. The young man is eager and busy with the duties and events that have followed the period of preparation and which will now depend upon it for quality and character. He is working out his ability and making his history. Life is in the present tense, and the one who is living it is too engrossed to think much about any time other than that in hand. He has no feeling about his years. He has life and is living it with the calls and demands which it includes. There is work and play. The experiences which come have the attention which they demand, and they demand about all the attention he can give. Every day has a meaning, and every year counts. The flight of time gives him no concern; but time flies; and



AUGUSTUS F. BEARD, D.D.

while he has been living and doing and it may be achieving, before he is aware of it, he has completed the second third of his life. He has been testing and proving his powers. When he was forty he had arrived, or knew if he was to arrive.

Middle age—the manly period of life—passes into the final stage. He is now sixty years of age. Ten years remain for harvesting what has been gained, and for further achievement before he will reach the boundary line of the ancient Psalmist. These ten years should be abundantly fruitful years, since one can take the fullest advantage of the past knowledge and experience.

As the years move on, the man of seventy wakes up to the fact that some of the elasticity of his physical powers seems to be less than it was. He tires a little sooner. Some of the spring has gone

out of his legs. He wraps the drapery of his couch about him and lies down to his dreams an hour earlier. The brain may be as true as ever, but it is sooner overworked and is less active. He may have lots of good stuff in him yet, in body and in mind; still he has to confess often, however reluctantly, that seventy is twice thirty-five. The greetings that come on his birthday are prophetic and not absolutely enjoyable. The thought forces itself upon him that whatever may be before him or for him he has come to the beginning of the end and has played out substantially his part in life. What remains now depends upon the retention of physical strength, bodily health, temperament and disposition. If he has a cheerful mind and possesses a will that can master any disposition to relegate himself to innocuous desuetude, if he doesn't have to count up day by day how many vitamins, calories and balanced rations he must have to maintain his physical vigor, he may be good for many things yet without seriously feeling the labor and sorrow that troubled the Psalmist, and without experiencing what Shakespeare says is the shift "into the lean and slippered pantaloons with spectacles on nose and his big, manly voice turning to a childish treble." Age should not be a burden to one's self or to others at eighty, though both parties realize often that eighty is twice forty.

Now the octogenarian's face is turned towards the past in the last third of life. The bygone days reassert themselves. Memory takes the place of the imagination. The old man is taking inventories of what of life is left to him. He compares his accomplishments with his early intentions, his conclusions with his youthful ideals and with the promises and hopes of his busy manhood. His expectations have been tempered not a little as he has moved on. He has found that boundless possibilities had bounds. At the same time, he may be reaping in the gladness of his memories the harvest of the good days and good times that came with them. Dr. Cadman says that "growing old is a difficult art for saint or sinner." I think it is as easy as falling off a log. One may not be "boisterously happy," but he can be really happy,

enjoying the time in hand, grateful for the time that was and not afraid of the time to come. Life in every stage of it is toned down by the losses and bereavements that are incident all along the way, but it is in the last stages of life that these are felt more severely. One sees life which he can not share busying itself and disporting all about him. He is merely a spectator. Though his mind may be active, the work and pleasure which appeal to him have to be declined. Naturally, he dwells more upon the losses of his old friendships, and he feels over and over again that whatever he may or may not have secured in life, its friendships and affections have brought him incomparably greater happiness than all other possessions. The eagerness of struggle has gone. The days of achievement have gone. The friends of youth have gone. The friends of later days have followed them. So it could not be other than that old age should have many lonely hours. The limitations which prevent the occupation of the mind in the activities of life naturally make for loneliness. Still, if one loves good reading and knows what good reading is there is yet companionship, and the years into the last stage of life may be rich in gladness and joy despite the facts which stand in the way, while Time's olden golden memories that are good and sweet help wonderfully. Nevertheless,

"How strange it seems with so much gone
Of love and life, to still live on."

One of the compensations of old age is in the goodness and kindness extended to it by those who are living in the active present. Such gracious considerations as thoughtful people and living friends give to the aged smooth the decline towards the end that comes alike to all. It is well when we can say:

"Let me but live my life from year to year
With forward face and unreluctant soul;
Not hurrying to nor turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart that travels on with cheer."



Anniversary Sermon

ON Sunday morning, May 15, the First Congregational Church of Norwalk, Connecticut, including with its own congregation that of the First Church of South Norwalk and following the custom of several years' standing, listened to a sermon from its most distinguished member, the Rev. Augustus F. Beard, D.D. The occasion was the

Sunday following Dr. Beard's ninety-fourth birthday. His theme was "Truth," and his text, John 18:38. The sermon is said to have been one of noble eloquence, his voice ringing through the spacious church with remarkable power. Beside him, on the platform, were the pastors of the two churches, and the treasurer of the A. M. A.

Looking Forward Together

By THOMAS T. READ

Dr. Read is a distinguished metallurgist and until recently the information authority in the Bureau of Mines at Washington. The following paper was presented upon the same occasion with that of Mr. Alfred Flinn which appeared in our May issue, namely, before the recent Ministers' Convocation in White Plains, New York. This paper, like that of Mr. Flinn, is printed at the request of that body.—EDITOR.

IN all living things of the higher type, which are gifted with vision to aid in directing their progress, we can observe a general plan or design. They all have two eyes and these two eyes are placed somewhat apart, so that they can both view the same object at the same time. One eye would not suffice, because it is subject to the fundamental error known as parallax. By holding a penny before one eye you can shut out the sight of the sun's disk, nor can the one eye detect that the penny is small and nearby while the sun is great and far distant. Open the other eye, however, and that at once becomes clear. Two eyes reveal much that one eye cannot see.

These two eyes must be close enough so they can look forward together, for if they are too widely separated and so fail to see the object at the same time and in the same way their mutual advantage is lost. Seen first with one eye and then with the other, no more of an object appears than if viewed only with one.

Gazing on the world about us, we see that it is made up of things that are acted on by forces, and these forces are of two kinds: physical or material forces, and immaterial or spiritual forces. No one can doubt the existence of spiritual forces, for we see them at work everywhere all the time. A reproving glance from his mother will cause a small boy to go wash his hands, and I think you will agree with me that it can be no small force that would produce that result.

Partly because of the growing specialization of knowledge and partly because they are so different, we find that those who study forces tend to concentrate on one or the other of these two kinds. Curiously enough, since they are more difficult of approach, spiritual forces were first made the object of study, and so the priest appeared much earlier than the man of science.* The Aryan peoples, and especially the Semites, were noteworthy in organizing their knowledge of spiritual forces

in a systematic, though empirical form; and so in the Old Testament we find that curious blend of high moral tenets and detailed regulations governing everyday practices which we know as the old Hebrew religion and which was a way of living rather than a system of faith and worship. Man exists in a kinetic universe and an empirical code must be able to bear the impact of the rushing flood of human experience, else it ceases to have any value. Jesus pointed out to his followers that the code of the Scribes and Pharisees was thus being swept away, and they were able dimly to see what he meant. But it is impossible to suppose that they were able more than partly to understand him. The most distinguished contributor to chemical theory in America was Willard Gibbs, who delivered his address on the phase rule before the Connecticut Academy of Sciences, in whose proceedings it was duly published. No one who heard him seems to have understood what he was talking about; and many years passed before a German chemist, who had advanced in his own thinking to where he could understand Gibbs, recognized the importance of what had been said and brought it to the attention of the world. Paul brought Jesus' teachings to the attention of the then known world. Paul had had a Greek education and the scholarship of the time was predominantly Greek. Three and one-half centuries earlier Aristotle had popularized a new kind of thinking, which we now designate as logical, that immensely broadened man's mental horizon. Its great defect was long overlooked, and, indeed, today is only imperfectly recognized, namely: that assumptions, deductions and inferences of logic must be checked up to see whether they agree with the ascertainable facts of the universe. Greek thought generally did not concern itself with ascertainable facts, and the first thousand years of the Christian era were similarly characterized by an absence of interest in those things that can be measured and weighed.

From the earliest time there had always been a few who were interested in quantities rather than relations; who thought it worth while to measure and to weigh and thus be able to say precisely what things are, as contrasted to what men think they ought to be. As time went on their numbers

*Science is here used to mean natural science; knowledge of principles or facts relating to the physical universe and its phenomena. The term science, used in its sense of accumulated and accepted knowledge which has been systemized and formulated with reference to the discovery of general truths or the operation of general laws, is, I believe, equally applicable to the right method of study of the immaterial or spiritual universe.

increased and when printing made the knowledge gained by one easily accessible to others, their accumulated body of observed facts grew like a rolling snowball. On its border developed a fringe of hypothesis, an extension into the unknown from known facts. And here we see the characteristic difference between religious thought and scientific thought. Religious thought largely concerns itself with search for proof of beliefs; scientific thought asks only to know what is so, and is as well satisfied with disproving a hypothesis as with proving it.

And this brings us to the angle of vision between science and religion, which, if it is too wide, destroys the possibility of joint simultaneous vision. Science stubbornly insists on recognizing the facts; whereas many, in the name of religion, have sought to suppress facts regarded as unwelcome. We have an unbroken succession from Galileo to the obscure teacher of Tennessee who gained his brief hour of fame by teaching theories unwelcome to the majority of the church people in that community and state.

Is it any wonder then that men of science, and of that application of science to the problems of everyday living which we call engineering, exhibit a tendency to disregard the light which the study of religion can throw on life. Not only does their preoccupation with things which can be measured and weighed tend to divert their attention from the forces which cannot be measured and weighed, but when they apply their own methods of analysis to the field of religious knowledge their results seem discordant with orthodox thought. Men of science generally suppose that men of religion believe that God revealed himself to men through the medium of the Bible and that a complete revelation of him can there be found. Now it needs no great scholarship to perceive not only that the God of Isaiah was quite different from the God of Moses, but the God of Moses was different from the God of Abraham, and all three quite different from the God that Jesus portrayed to his disciples. So the man of science has to reject the hypothesis that God has ever completely revealed himself to man, and to adopt instead the hypothesis, which agrees with the other generally observed facts of the universe, that the degree of God's revelation to man not only is a function of the individual's growing mentality and spirituality from youth to old age, but also is a function of the growing

mentality and spirituality of the whole race.

Time is too short to multiply instances of this difference in viewpoint, as the man of science conceives it to exist, and I will only cite one more. In the seventeenth chapter of Matthew the story is told that when Jesus and the disciples were at Capernaum the poll-tax gatherer came to Peter who went to Jesus to consult whether they should pay. Jesus told Peter to go catch a fish, and in the fish's mouth he would find a shekel, with which he should pay the tax for both of them. The men of science suppose they are asked to believe this as a historical fact, and they find it impossible to reconcile a belief in Jesus as divine with a belief that he could abuse divine power in such a way. The disciples had money, as was evidenced by Judas acting as treasurer, and for Jesus to perform a miracle to obtain a coin is far more inconsistent than it would be for the president of the New York Central to use his largest locomotive to push his baby carriage. In short, to the man of science, the methods of thought of religion not only still reflect their Greek origin, but they are not even consistently Greek; not only is what he is called on to believe inconsistent with observable facts of the universe, but they are not even consistent with themselves.

It is not for me to say whether the men of science are correct in supposing they are expected to subscribe to a category of religious thought that seems to them to reveal little progress since St. Paul's time. The point is that, unless I am mistaken, they do generally believe it, with the result that the eye of science is not generally directed toward the same object as the eye of religion. How can the two eyes be brought to focus in the same direction? Two things seem to me necessary. The first is a more general realization among men of science that when everything possible is measured and weighed the greater part of the forces that most powerfully move men are still outside their categories. The second is a more general realization among men of religion that the facts of God's universe can never be inconsistent with faith and that faith is a progressive revelation to the race as well as to the individual. Then we will find that the light of religion reveals greater depths of science, and the light of science brightens the mysteries of religion; we shall not only see more, we shall see more clearly.

❖ ❖

A man of science does not want to persecute a child who says petulantly that he will not believe the law of gravity. He merely smiles and goes on his

way. The law of gravity can look after itself! Persecution is as often as not an attempt to reassure oneself about one's own beliefs.—A. C. BENSON.

America and Oriental Problems

By GEORGE W. HINMAN, D.D.

An Address Made at the National Council, Omaha, Nebraska, May 26, 1927

ORIENTALS in America cannot be treated as unrelated groups of casual strangers, bits of driftwood thrown up by the waves of migration. Oriental communities in the United States are peculiarly sensitive members of the national bodies of China and Japan; in fact, one might say they are exposed nerves. We have generally ignored the far-reaching effects upon the content of our social attitudes toward Chinese and Japanese in the United States, not realizing that our segregated communities are powerful broadcasting stations and all Asia is listening in. Our difference, contempt and unjust discrimination against Chinese and Japanese in social, economic and political relations has been for years a sowing the wind. Just now we are reaping the whirlwind of wild protest in China. The stolid, peace-loving Chinese of tradition is now reminding us of the proverb, "Beware the anger of a patient man." The Japanese are not so vociferous but just as determined in their protests against unequal treatment by the West. Japanese are too courteous to show how deeply they are hurt by our unfair attitudes. A Japanese is more likely to kill himself in protest than to injure you.

Financing the Chinese Revolution

It was among the Chinese *Diaspora*, the Cantonese emigrants in every part of the world, that Dr. Sun Yat sen carried on for years his struggle against foreign domination of China—domination by the Manchu usurpers and by the Western invaders. The patient, hard-working, economical Chinese in the United States and other foreign countries, your laundryman, cook, gardener or curio merchant, furnished a considerable part of the millions necessary to finance the Chinese revolution since 1911. These Chinese provided more than money; they provided the dynamite of democratic ideals and the passion of the ghettos where they have been forced to live. Fong Fou sec, one of the great educational leaders of the new China, remembers the stones and kicks received in San Francisco forty years ago as well as the inspiration of Pomona College and the loving spirit of the M. A. night school teachers. Don't be surprised if your former cook or laundryman turns up as a leader of the new China in Shanghai or Nanking. It is not difficult to explain why Canton, the home of eight million Chinese emigrants, has been lagging with modern ideas, nor why there should

be a certain prejudice against foreigners on the part of those Chinese who have lived in the United States or Canada.

What Chinese are Thinking

The public opinion of Chinese communities in the United States has been regarded as altogether negligible. Our queer neighbors do not publish their thoughts in English, and no one bothers to read them in Chinese or even to inquire about them. But underneath the surface a spirit of sullen protest against exploitation and racial discrimination has been seething. Who of the devoted friends and helpers of the Chinese "boys" in American Sunday Schools dreamed that they were talking of building battleships and buying big guns to defend China against the West. Inflammatory posters were up in the streets of San Francisco's Chinese community within a few days after the shooting of Chinese students in Shanghai on May 30, 1925. The tragedy of all our American relations with the nations south of us and across the Pacific is that we neither know nor care what they are saying and thinking. If we ignore the national aspirations and domestic problems of China and Japan, simply talking moral and religious platitudes to Orientals in the United States, we need not be surprised if there is little constructive result from our mission work.

The Immigrant's Background

But even if the conditions in China and Japan and the relations between these countries and the United States were ideal, it would be short-sighted missionary policy to try to evangelize Oriental immigrants without relation to or knowledge of their background. How can they escape the social forces working in their home lands? Canton Christian College has some of its strongest friends and supporters among the Chinese in the United States. Often Chinese "boys," whom we patronize with our missionary charity, are subscribing five hundred or a thousand dollars to endow a school or to build a church in their home village. The inspiration and leadership of Doshisha University are widely felt among Japanese in America. The visits of Kagawa, Yamamura, Kimura, Kanamori and other religious leaders of Japan to their fellow countrymen in the United States is one of the most important factors in our program of work among Japanese immigrants. Japanese pastors complain that immigrants to the United States are so little responsive to the

great currents of thought and feeling in Japan. To most of us it had never occurred that there was any reaction here to their home conditions. Many think of our Oriental immigrants as "silent and sullen clods, untroubled by a spark." As a matter of fact, the Chinese, Japanese and Filipinos in the United States are all enthusiastic Nationalists. Being denied naturalization in the United States, they are not likely to forget their Jerusalem. It is only an economic captivity that holds most of them here, the pressure of the struggle for food.

Unity of the Missionary Problem

As things are now, and until there is a radical change in public opinion toward the Orientals in the United States, the missionary work among Japanese in America is essentially a part of the problem of cultural contacts with Japan, that among Chinese in America a part of the problem of the new status demanded for China, just as the work among Mexicans in the Southwest will always be conditioned by our sympathy with the national aspirations of our neighbor south of the Rio Grande. The American Missionary Association declines to be bound by geographical limits when all except the material interests of the groups we are serving root back in their home lands.

In these home lands, as a matter of fact, national attitudes are influenced more than we think by the situation of Orientals in the United States. The missionary work in Japan was for a time considerably affected because of popular feeling over the passage of our immigration law of 1924. Japan's international problems are pretty well worked out. She has a big navy and can command respect. She might ignore discriminations against the relatively small number of her nationals in other countries, but she makes their situation a matter of national concern just as we do for our citizens in Mexico, and there will always be a problem with Japan as long as we hold her people incapable of assimilation, deny them the right to own land and become citizens, and absolutely bar them from admission to this country. Why should foreign missions in Japan be handicapped and thwarted by our un-Christian attitudes to Japanese here?

China's Attitude Toward Chinese Abroad

The new China also is likely to concern itself with the situation and the treatment of its nationals abroad. A prominent Chinese leader says: "When once a stable government is formed it is safe to say that China will demand the same treatment for her subjects in alien lands as she accords to foreigners living within her confines." The Chinese government is beginning to recognize that social conditions of Chinese communities in the United

States are damaging to the prestige of a self-respecting nation as well as demoralizing to the Chinese immediately concerned. It was most significant that the Chinese consul general in New York constrained the tongs to stop an incipient tong war because it would discredit China before the world. Chinese Nationalists announce that they will organize Chinese throughout the world in a vast movement to aid China and put her in a better light. It is planned among other things to put an end to tong wars. For this purpose their representatives will visit every center of Chinese population between San Francisco and New York. American municipalities have tolerated disgraceful social conditions and contempt for law in our Chinese communities. Even the missionary societies have been indifferent. Now the Chinese government itself takes measures to correct the shameful situation, both for its own reputation and the moral safeguarding of its nationals.

The A. M. A. Crusade of Brotherhood

Because of these conditions the American Missionary Association in its service for Orientals in the United States also protests discrimination against Japan, pleads for justice and understanding of China, takes an active share in the presentation of Christian attitudes in all Oriental problems. This sympathetic cooperation in Oriental problems on both sides of the Pacific is part of our home missionary task. Shall we be satisfied to mitigate the unhappy lot of these perpetual aliens, living among us outcast from social, economic and political privileges, and to preach to them Christian resignation? Orientals in America and the people of their home lands with whom they are still tied by a thousand relations, must be to the Congregational churches of America "no longer strangers and foreigners but fellow citizens"; and fellow citizens in a sense much more real than by any act of naturalization.

Much of the Oriental mission work in the United States is now administered and financed by state conference and local churches, not by the A. M. A. Is the A. M. A. then freed from responsibility in regard to Orientals and Oriental problems? Rather we are given a larger responsibility to educate national public opinion, so that the local Oriental work, whether under state conferences in the West or under individual churches in the East, may be more fruitful and properly appreciated. Here however, we meet a serious difficulty. What business have missionary societies interfering with questions that involve international relations? Some would warn us to keep out of politics, even though politics is responsible for the callous denial of indi-

individual and national rights to Orientals and the endless exploitation of their labor value and the economic resources of their countries.

The drift of events in foreign relations often leads the United States into actions which are against the conscience and the judgment of Christian people. Many think we are being steadily pushed into a state of war with China. Has a Congregational missionary society any business to educate and lead public opinion against such drifts in our relations with Japan and China, drifts which are motivated by conservative selfishness and the jingo policy? Are we going beyond our function when we protest and point out that such action is suicidal to our missions for Orientals on both sides of the Pacific?

Is Western Christianity Sincere?

The whole future of Christian work among the peoples of the Orient and their nationals in the United States is in danger because of the failure of the churches to speak out. Why are mission boards and church papers and spiritual leaders so strangely silent about the real moral problems of an Orient struggling to be free? The Oriental problems with which we must concern ourselves are not primarily questions of the safety of lives and property of Americans in trade or missionary work, they are not questions of this or that military leader in China, nor of a hundred or a thousand possible immigrants from Japan, nor of whether the Philippines shall be granted independence in one or ten years, but they rise out of the growing distrust, deep disappointment, profound disillusionment on the part of Oriental men and women here and over there whom you have taught great ideals which they supposed were the basis of our civilization. The revulsion of feeling and belief when they understand the cynical selfishness of Christian nations, and see the apparent friendliness of Russia and Japan, must inevitably strain the good will our missionaries have built up through hundred years. Will this good will hold in spite of the strain? That is the real Oriental problem. Whether China will go Bolshevik, whether she is

able to govern herself, whether Japan will agree to permanent discrimination against her people, whether the renaissance of Oriental nations will make it more or less difficult to continue trade and missions, these questions are largely academic. The immediate problem is whether the Chinese and Japanese and Filipinos are to hear any clear voice from the churches of America comforting them and encouraging them in their struggle for a larger life. Jesus came that we might have more abundant life. Did we not expect the Chinese and Japanese would claim that promise when we shared with them Christ's gospel? Unfortunately, as Sun Yat sen said, "Many people regard any movement for the uplift of the masses as a revolt against civilization." Ghandi said, "You Westerners are anxious that your spiritual efforts on our behalf shall be guaranteed against any personal loss to yourselves." Every concrete problem of American-Oriental relations must in the end be interpreted in terms of the more abundant life which they are seeking and which we are reluctant to let them have, because of some temporary danger to our material interests.

The time has come when Christianity in China and Christianity in America must identify itself unmistakably with the national aspirations of Oriental peoples or be very largely discredited. Many great national movements for liberty and democracy tend to become atheistic because the churches and the religious leaders fail them, unwilling to run the material risk. Christianity might win one of its greatest triumphs in China if the whole weight of Christian public opinion throughout the world were now thrown on the side of the Chinese people in this struggle for self-determination and self-realization. Such a mass movement as is now going on in China might become a great religious revival, if Christianity were not compromised and hesitant. Every action and utterance of the churches in America now has amplified significance.—What will this National Council do to validate Christianity as a means of national redemption for China?



A Pilgrimage

A PILGRIMAGE to the "Mother Church" of Congregationalism in Brooklyn and Queens County, the Church of the Pilgrims, Henry and Remsen Streets, Brooklyn, was held on Tuesday night, May 10, by the churches of the Congregational Association of Greater New York.

The pilgrimage was instituted by vote of the association last year as an annual occasion for the perpetuation of the memory of important

events in the history of the churches. An address was given by Rev. Charles E. Jefferson, D. D., now in his thirtieth year as pastor of Broadway Tabernacle, Manhattan. A social hour with refreshments followed.

The Church of the Pilgrims was organized in 1844. The present pastor is Rev. Howard D. French. There are now thirty-eight Congregational churches in Brooklyn and Queens.

Mile-stones of Progress in Safeguarding the Ministry

By CHARLES S. MILLS, D.D.

The following article presents the substance of Dr. Mills' address at Omaha.—EDITOR.

IN the beautiful Morgan Library in the city of New York, which has been called the "most interesting building in the United States," with its wonderful treasures of literature and learning, on April 19, the tenth anniversary of the Church Pension Fund of the Protestant Episcopal church was commemorated.

Bishop Lawrence, to whom the chief credit of initiating and financing the plan must be given, declared that, even so recently as fifteen years ago, the whole theory and practice of pensions were in confusion. Pension systems, begun with the best intentions, were found to rest upon unsound foundations and were sinking into insolvency. He well said that the real loss was not in money but in the lack of confidence in pension systems, in the mental anguish of those who thought they had secured protection for age and who found themselves facing penury. Moreover, as he took occasion to point out, the failure of these unsound systems brought a paralysis to the mind and arm of the man in active service who had been doing his work in confident faith that he had safeguards for the future.

Believing that the time was ripe for the founding of an adequate, sound, scientific pension system which should win the confidence of the public and leaders in finance, government and society, he gave to the undertaking the prestige of his office, his business acumen and his personal wealth. Mr. J. Pierpont Morgan accepted the position of Treasurer. Mr. Monell Sayre, who was declared at the time by President Henry S. Pritchett of the Carnegie Foundation to know more about pensions than perhaps any man in America, was made Executive Vice-President. A vigorous campaign brought an initial fund of \$8,000,000, which was dedicated to the payment of accrued liabilities for the older men.

The successful operation of the plan depended upon securing the payment by each Episcopal church of an amount equivalent to seven and one-

half per cent of the rector's salary. On this tenth anniversary it was announced that practically all churches were so cooperating, paying an aggregate annually of \$1,100,000; that total income, including interest on securities, was \$2,300,000; that the assets, at present market value, were \$23,000,000; that over \$600,000 was paid to 2,100 pensioners in 1926. Further, the plan has worked so admirably that, over and above the provision of reserves to guarantee annuities for the active ministry, surplus funds have made it possible to lift pensions for men who have retired since the Church Pension Fund was initiated from the \$600 originally designated, so that nearly fifty per cent of those covered by this provision now receive \$750 annually, while some have been advanced to the rate of \$1,000.

And, further, from the surplus, \$1,000 is paid to the widow of any minister dying in active service in addition to the regular widow's pension. Those who retired prior to the initiation of the Church Pension Fund and who were receiving Relief grants from diocesan or other funds have now had their grants brought up to \$600 and put on an actuarial reserve basis, whereas in some cases previous grants were as low as \$250.

When it is remembered that the assets are increasing at the rate of more than \$1,500,000 a year and that, under the system devised, the increase will proceed automatically to still larger results, it may readily be seen that the movement is indeed bound to transform the economic status of the Episcopal ministry and to give it new power for service by delivering it from the peril of unprotected age.

The success of the Church Pension Fund has been of profound influence. The plan of safeguarding the ministry has become perhaps the outstanding feature of the Protestant churches in the past decade. Great foundations are being gathered. Churches of every name are coming to understand that a reliable annuity plan not merely protects the minister in the more or less distant years of his

American Protestant Churches

Safeguarding the Ministry

Figures May 1, 1927

18 Denominations

Beneficiaries 27,261

Distribution . . . \$ 8,014,737

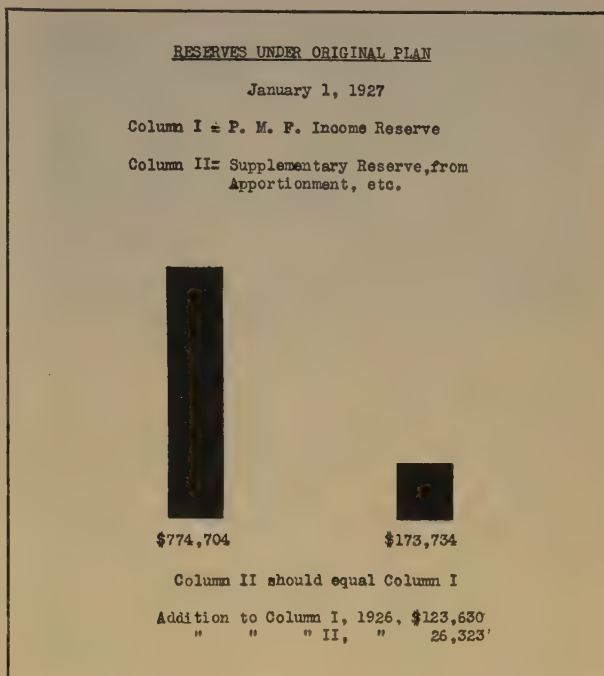
Assets 99,444,171

but adds to his immediate effectiveness. To give him from anxiety for the morrow is to liberate him for complete devotion to his task. To put an end to the tragedy of impoverished age promotes the dignity of the ministry and gives it fresh power to win virile men.

The Congregational churches were also in the vanguard of this movement. Persistent discussion of the subject was taking place in the Commission on Missions while Bishop Lawrence was gathering his forces for his campaign. It had been determined that the proposed fund commemorating the Pilgrim Tercentenary should be not less than \$5,000,000 and should be dedicated to the ministry. At this time, President D. J. Cowling of Carleton College, then a member of the Commission, who had been intimately acquainted with the work of the Carnegie Foundation for Teachers Pensions, suggested in outline a plan similar in its scientific basis and ample financial resources to that adopted for the Church Pension Fund but adjusted to our system of independent churches. Today it reports with joy and confidence a noble foundation and an assured future. Membership is now more than 100,000. Total payments by our Boards of Relief and by the Annuity Fund in 1926 were \$351,738 and 1,160 pensioners.

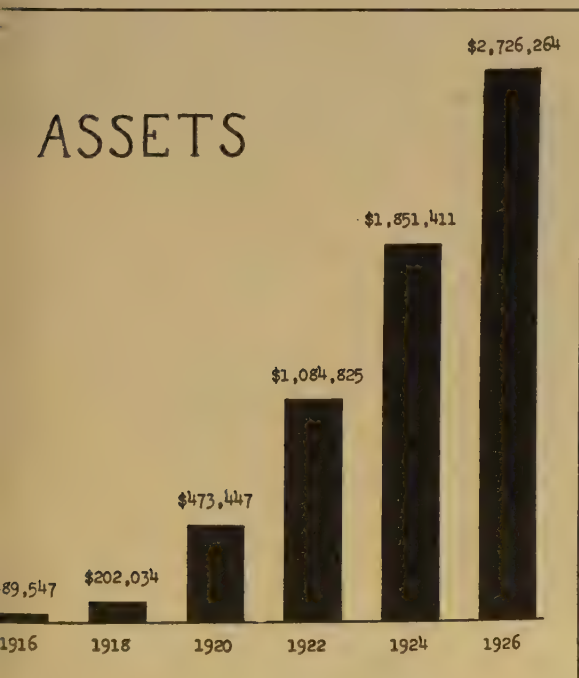
At the anniversary of the Church Pension Fund, J. Pierpont Morgan inquired of the Secretary

And when reply was made that we had some \$10,000,000 in endowment and reserves, his eager interest was at once manifest, for the statement



indicated that, while our funds were of more moderate dimensions, the work had advanced step by step with that of which he had been one of the sponsors.

Word is just received of the remarkable climax of the vigorous campaign in the Presbyterian Church of the U. S. A. Of the objective of \$15,000,000 it is reported that only \$1,800,000 remains to be secured before the General Assembly shall meet later in the month, and that of this \$500,000 is already pledged, contingent upon securing the balance. Doubtless the entire objective will be reached before these words are in print. For two years or more, effort has been made to pledge in advance at least 4,000 ministers to pay an amount equivalent to two and one-half per cent of their salaries as members of the proposed plan of pensions. It is now reported that 4,600 have accepted the conditions and that 4,000 churches have agreed to pay an amount equivalent to seven and one-half per cent of the minister's salary. The new fund, added to present assets formerly in hand, will bring the total funds to upwards of \$27,000,000. Of the \$15,000,000, \$4,000,000 is set aside to guarantee the payment of annuities under the present plan, similar to our so-called "Original Plan"; \$3,000,000 will be assigned to an accrued liability fund to pay a minimum pension of \$600 to the men now in service over sixty-five years of age; and \$8,000,-



the Annuity Fund in playful fashion, having in mind the many disappointing and unsound systems, "are you the Secretary of a solvent organization?"

000 to guarantee the same minimum pension to those in the later years of service but not yet sixty-five. This surely means a new day for the ministry of the Presbyterian church.

The Methodist Episcopal church has found its historic plan for superannuated ministers becoming an intolerable burden. Even though it spent in 1926 \$3,252,930, this was but seventy per cent of the technical requirement. A new plan was inevitable and for years the executive officers of its Board of Pensions have been diligently at work with statisticians and actuaries, evolving a modern pension system to supplement the older plan and eventually to take its place. This will be ready for inauguration in 1929, if approved by the next General Conference.

The Baptists (Northern) have a thorough-going plan, admirably managed and generously financed. It is closely akin to that of the Annuity Fund. It has gathered assets of \$13,526,000, chiefly within the last seven years. As in the case of the Annuity Fund, the income of its endowment passes largely to the reserves, through credits to members upon their annual dues. In 1926 it paid \$360,000 to annuitants and to pensioners in its Relief Department.

The figures as of May 1, 1927, of eighteen denominations, show total assets, \$99,444,171. They increase rapidly from year to year. These denominations distributed last year \$8,014,737 to 27,261 beneficiaries. The profound significance of this movement and its effect upon the vitality of the church and the vigor of its leadership can hardly be overestimated.

While some other plans undertake provisions not

covered by our Annuity Fund, involving greater liabilities and requiring larger annual payments by the churches, none is superior to our own in business precision, certainty of result or vigilance in the care of invested funds.

The magnificent response of the churches in the Episcopal and Presbyterian plans brings home afresh to the conscience of our Congregational churches the fact that, after seven years of experience, demonstrating the effectiveness of the Annuity Fund, only ten and one-half per cent of our churches are cooperating through it. Any church duly watchful of the pastor's interests and its own will make sure that he has a certificate of membership.

The determination of the Presbyterian church in clearing the way for its new plan, to dedicate \$4,000,000 to guarantee annuities under the present system, similar to our Original Plan, calls fresh attention to the moral obligation upon our churches to make sure that the annuities to our older members are guaranteed. Particular attention is called to the diagram appearing on another page showing the so-called Supplementary Reserve coming through the apportionment as far below the requirement. It should have a place in the apportionment of every church according to the schedule recommended by the Commission on Missions.

The ample foundation of other plans suggests to the loyal Congregationalist that the foundation for the ministry should be given a generous place in bequests and conditional gifts, until it shall reach at least the objective of \$8,000,000 set by the National Council. The full amount is needed and any gift promotes the vigor of the enterprise.

✻ ✻

Featuring the Smaller Churches

By WILLIAM W. LEETE, D.D., *Editorial Secretary*

IN the year 1926 the Congregational Church Building Society assisted in the erection of one hundred and fifty-six church and parsonage buildings, all of which have now been dedicated to their special uses. Thirty-four of these cases have been pictured in the Society's Annual* which came from the press last month. The cases presented in the Annual were chosen because it was thought they would be most fruitful in suggestions to other churches that were thinking to build or make changes in their present buildings.

*A copy of this Annual is sent to each pastor of a Congregational church. Others who desire a copy can secure one without cost by applying to the office of the Congregational Church Extension Boards, 287 Fourth Avenue, New York.

There were many others that could profitably have been presented had space permitted, and among them are several cases where the expenditure of money was very small. The latter kind of case makes the strongest appeal to the average man, and it is for that reason that we are putting in this number of THE AMERICAN MISSIONARY the few following illustrations.

We begin with the native Indian. If the sons of the Pilgrims ever disregard him, it will be because they forget or disown their ancestry. The avowed purpose of the forefathers when they came to New England was to convert the Indian. Never did the Pilgrims lift an arm against an Indian except in self-defense. They sought to do them good.

and spoke to them in kindness. Tisquantum was their interpreter; Samoset their friend; and Edward Winslow sat by Massasoit's sick bed to nurse him back to health. The treaty made between the pilgrims and the Indians in 1621 was never broken so long as any of the contracting parties lived. John Eliot's work in giving New England Indians the Bible was monumental. And in these latest years Mary C. Collins, the Riggs family and the Hall family have never permitted Congregationalists to forget the red man. Missionary work among them is carried on in our name by the American Missionary Association, but the Building Society has generally had a share in the buildings reared

are being fully paid for in large spiritual results."

In this same region of the Northwest are descendants of those who speak many languages and



INDIAN CHURCH AND PARSONAGE



A PARSONAGE THAT NEEDS REPAIRS

among them. This is true from Fort Berthold, where they were early helped, to the church at Armstrong, North Dakota, for the Arickara Indians to which last year we gave \$750. This is true in the case of the Gilbert Memorial Church and parsonage of the Rosebud Agency, South Dakota, as seen in this picture far away on a field of snow.

The group in the other picture we now is standing before a parsonage at Canker Wasti, or "Good Loads," which is also in the Rosebud Agency. The Indians do much in constructing their own buildings and are never too lavish of paint. They are, however, always appreciative of the help given them by their white brethren. The few hundreds of dollars that the Building Society puts into these little buildings scattered over the plains is fully justified by the spiritual results. Rev. Robert J. Hall, the pastor-at-large, writing from Elbowoods, North Dakota, says in a letter of April 4, 1927, that "the two plants shown in these pictures

who have come from across the sea. Among them are many Germans. Their churches are neat and well cared for and they are also well filled. At McLaughlin, South Dakota, where agriculture is the predominant interest, is such a house of worship. The interior of it is seen in the accompanying picture. The church was organized only three years ago and has a membership of about thirty and a Sunday School twice as big. But there are few people in the village and the farmers come from great distances. Services are held partly in German and partly in English, with the expectation that the church will develop into the English-speaking church of the community or else become absorbed in some other church that is English-



INTERIOR, GERMAN CONGREGATIONAL CHURCH, McLAUGHLIN, SOUTH DAKOTA

speaking. The whole cost of the building was \$7,000.

Another building for the Germans, much larger

yet having cost only \$18,000, is shown upon this page. It is at Sterling, in a good agricultural section of northern Colorado, and has a membership of one hundred and fifty-eight. The dedication of this building occurred last February, the exercises being participated in by Secretary Frank L. Moore and Rev. Herman Obenhaus, Superintendent of our work among the Germans. Ministers of the Protestant churches in Sterling and also the mayor were present and spoke words of friendly greeting and advice. The edifice is of white pressed brick. Its auditorium with a balcony accommodates four hundred. In the basement is the Sunday School assembly room, dining hall with special guild and class rooms worked out according to modern ideas. The buildings to which we have been assisting the German folk will more and more give a good account of themselves as centers of deep religious life and agents of benevolence.

At Salt Lake City, Utah, we have this past year helped the Japanese pastor to a home in which also are housed young men who are being trained to Christian work among their own people in this country. In this same region of the Northwest we have within the twelve months past helped other foreigners and especially the Finns to houses of worship. This financial assistance in the early years of need is continuing to make the Congregational Church Building Society the outstanding agent of the denomination in the work of Americanization as well as evangelization.

But the one hundred and fifty-six buildings we erected last year were largely for our own native

Building Society not loaned a large sum to the little church at Big Timber, Montana, they could never have had the pretty bungalow parsonage pic-



PARSONAGE, BIG TIMBER, MONTANA

tured on this page. And if the church had not provided the house they would not have secured their present minister. In many a Western town quite as truly as in the East, the only way now to have a home is to buy one. And most churches do not dare to make the outlay when they need it most. This church, so the state superintendent writes, has been hampered for years by not having a place for the minister to live. The town has a thousand inhabitants, and within a radius of twenty-five miles are other communities needing churches. Big Timber is the key to that region and the responsibility for it is upon Congregationalists. Situated near the church and secured at the low price of \$2,800, this parsonage is from every standpoint a good bargain.

Traveling westward at this same latitude till we touch the waters of the Pacific, we come to Anacortes in the great state of Washington. There will be seen the plain but useful building pictured in this article. A smaller one unfortunately located was moved and is incorporated in this, which was finished last year only by the help of the Building Society. The cost of the house was \$13,400 and that of the site \$500. The pastor is Rev. R. K. Anderson, who was himself the architect. The church has a membership of fifty-eight and a Sunday School of one hundred and ten. The community is made up of wage-earners, but the state superintendent describes them as earnest



GERMAN CONGREGATIONAL CHURCH, STERLING, COLORADO

stock communities. And of those that were in the Northwest, we show pictures of only two. The first is a house for the minister. In fact, had the

raising their whole apportionment in benevolence and maintaining a fine standard of spiritual life. The people entered with joy into the new building

on Sunday, October 10, 1926. The town, it is predicted, will be one of the substantial cities of Washington. It was laid out in the early days as a terminal for the Northern Pacific Railroad. As the names of the bodies of water and islands all about it were Spanish—San Juan, De Fuca, Adalga—the engineer decided to honor a family name, and so to be a style, they say, he changed Annie Curtis to Anacortes. Whatever the reason, the name of the town is a pretty one and we hope its history will be as good as its name. In that

future this Congregational church, though small and inexperienced, will have some important part. In the earliest days of the Building Society small

and weak churches were usually the cases that called upon it for aid. The fruitage of that aid is seen

in hundreds of strong and influential churches all over the land. Such are the cases to which that same Society never fails to minister today.

But the proportion of small and weak churches is not so great as it was fifty years ago. Churches that are doing fairly well could be made to do remarkably well. Such churches facing a one hundred per cent opportunity with but a twenty-five per cent bank account ask help of the

Building Society. Christian brotherhood obliges us not only to say to the weak "be strong," but also to say to the strong, "be stronger."



PILGRIM CONGREGATIONAL CHURCH, ANACORTES, WASHINGTON

The Modern Psalmist

An Eighty-eighth Birthday Meditation

THE Ancient Psalmist has a way
Of dampening one's every day
By telling him, with sighs and tears,
His span of life is seventy years,
And if he live beyond that span
He'd wish he hadn't, Every Man!
Thereby the Psalmist seems to me
The foe of man's longevity.

The Modern Psalmist finds a way
To glorify your every day.
He tells you to salute each morn
As if you were a child just born:
A new birthday with every sun,
And thus each day your life's begun.
With every day a day of birth,
You see you're living on the earth
In every month a score and ten
Of birthdays midst your fellow-men,
Who pat you on the back and say,
"You're growing younger every day,
And old Methuselah himself
Is put upon an upper shelf!"

And so you go from year to year
With joyous hope, without a fear,
Seeing each day a newborn sky
Without a moment's time to die.
Ever along, from youth to youth
For every day, in very truth,
Is still your youngest day on earth,
While yet the oldest from your birth.

At last your oldest-youngest day
Gives notice you must go away:—
A youth you pass the veiled door
To endless youth forever more.
Elsewhere you greet the rising sun:
Elsewhere your life is just begun.

The Creeds are writ:—
Now you must say
Which is your creed
For every day.

HENRY M. ROGERS.

"Poor, Yet Making Many Rich"

By REV. WALTER SPOONER

ALL the following, if you wish, "the short and simple annals of the poor." Yet these "poor in spirit" are possessors of "the Kingdom of Heaven," and that Kingdom has been enriched by the lives they have gladly given in its service.

"I read and re-read Isaiah 43:2, held to the promise. Then your letter came." The writer is the mother of a family of boys. Their father had been called to higher service from early middle life. "I explained our financial situation to my boys and told them they would have to work for their room and board and tuition the next semester, if they could stand the strain without breaking. I feel that when my boys are established in the service of the church I love so well, my sacrifice will be well repaid. I am following the plans their father and I made. I shall bend every energy to give to the church, in my children, what money cannot buy." The boys are preparing to multiply the service their father so well began; the ministry and missionary service are calling them, and their mother is cooperating with them. You see why she was glad when our letter told her the Ministerial Relief Board was going to be her partner in the fulfillment of her hopes.

Almost Forgotten By Their Comrades

"An old Congregational minister and his wife are living over in —," my informant said. There had been no church of our fellowship in that town for years. I found them late that day in their tiny cottage, over the threshold of which no other Congregational minister had stepped in years. They thought the state in which they had served for over thirty years in pioneering days had forgotten them, though the National Board had been reaching them with its beneficent influence. But they needed additional help; the roof was leaking, the cook stove was near the collapsing point after much repairing, and the coal pile was exhausted. We eagerly and with a permanent appropriation are responding to their needs.

That first visit they told me something of the unspectacular heroism—they did not call it that—of their years of pioneering. This good woman afterward wrote me a long letter. Here are some excerpts from it: "As I think of our early life I feel I would like you to tell of some of our experiences for the benefit of our churches now. When God called us to do missionary work we consecrated our lives, soul and body, manhood and womanhood . . . We sang and preached with the

people from cabin to cabin . . . I picked up ten boys on the street who had never been inside a Sunday School; each time I went home I kneeled before God and cried to him to help me to help them. These boys grew up to be doctors, lawyers, dentists, farmers, and so forth, in that community . . . At one place I had a class of fifteen girls. We organized them into a missionary class. I taught them to do missionary work right at home for the sick, the poor, the needy and the shut-in." Space does not permit the telling of the story of the conquest of a saloon-keeper transformed by the ministry of song and preaching in a little inland town, and the voluntary closing of the saloon. "Many times," she writes, "we did not have enough to eat and to wear." For over thirty years they pioneered in what has since been called "Bloody Williamson County" and others near by. In his closing months his malaria-filled, pain-racked body was a great encumbrance, but a radiant faith kept his spirit triumphant.

Another of God's Poor

"I do appreciate this check very much and will spend it as a gift from Heaven," she writes. It had proved necessary to make a special appropriation in her case because she was not an ordained minister or the dependent relative of one; but for thirty-five years, in the heart of the great city, she had been an untiring ministering angel to children and mothers of alien races. Her average salary was quite a little below five hundred dollars a year. Chronic heart trouble has caused her to spend the closing years quietly; she will not find the fulfillment of her cherished hope to build a tiny cottage on some virgin land in a neighboring state, but a grateful Board will see to it that her labors are in some measure required.

She Carries On Alone

Somewhere in the United States, in an institution of higher learning, a young woman in her twenties is drawing near to commencement and a life of eager service. She did not allow the great bereavement that came very early in her married life to turn her soul bitter or to rob her of the ambition she and her husband had dreamed of together. She speaks of the help we are able to give her as she continues her education, as "the assistance so graciously rendered in my husband's memory."

Evening in a Scholar's Home

Many of his brother ministers, younger in the faith and less learned in the deeper things of that

with, had gained inspiration from one man who had been an upstanding leader and a wonderful preacher, and it was good to visit with him as the sunset was drawing near. Even until the last he was eager for the best books with the clearest statements of the theological thought of the day, and he often deputed us to have these sent to him promptly. His devoted partner wrote to us after he went away: "My one prayer, that I might have strength to care for him to the end, was answered, and I thank God for it. His ministry extended over more than forty years. He rarely 'fought a good fight,' and his hardest fight was in these last years when he had to 'stand and wait' and grow in grace and beauty of character. His record is a rich inheritance to us all."

A Good Financier

The Mistress of the Manse had on numerous occasions made that manse a home overnight or over the week-end for welcome guests, clerical and lay. Her husband spent his many years of ministry in those old days on the meager pittance of called salaries, the average being about one-third of the present average salary in the state where the major part of his ministry had been rendered. It might be true that America's greatest financier is the pastor's wife who is able to make each dollar go farther than any other financial wizard can make it go, and to bring about the declaring of dividends which are among the highest which have ever been reaped from any worth while investment. In this gracious lady is well-nigh at the head of the list of these wizards of whom we are thinking. When her husband went away and we began our cooperative plan with her, this mother wrote: "I wanted so much to tell Mr. — about it all, it would mean so much to him. It has all been a wonderful help in this time of great expense. The Lord has surely been so good to us."

The children have inherited the rugged Christian convictions of their father and much of the grace and charm of their mother. They are working hard and long in their schooling, and, by each taking his or her turn at earning money while the others are in school, they are getting ready to take their places worthily in their own day and generation. I wonder if he—their father—does know? So, it surely means much to him today to know the story of the developing life and of the "carry-on" of the cooperative group he had to leave

for a little while which he may even now be helping.

An Apostle of the Ozarks

Several years ago two men in middle life were ordained to the Christian ministry, in a beautiful little village on the eastern edge of the Ozarks. One of these had, to quote his own phrase, "studied geology and theology in the mines of Cornwall." He is a scholar, a philosopher, a poet, and during his active years was a wonderful preacher; when he stood in his place of prayer at the throne of grace interceding for his people that little meeting house was transformed into a suburb of the city of God, and—as Sylvester Horne said in "The Romance of Preaching," regarding Joseph Parker and the effect of his prayers—"the soul was awake and upon its knees." But the mines of Cornwall had taken a heavy toll, and, although the mind and spirit are as alert today as they were thirty years ago, the rheumatism contracted as he knelt or stooped in the narrow channels of the mine has caused the cessation of his active ministry. His son and the grandchildren are profiting by the richness of his thought and life, and it is our privilege to help the son to care for his father.

We could continue the story of these who are in true apostolic succession to him who, writing to his Corinthian fellow Christians, described himself and his fellow-workers as those who were "poor, yet making many rich." These, and others like them, are of the company of the immortals, the good they have been and are will continue to live after them, and we shall always honor the integrity of their Christian character, the zeal of their service and the likeness to the Leader in whose high embassy they have served so faithfully.

Our Ministerial Relief Boards are meeting long overdue obligations to these modern saints, these unsung heroes and heroines.

When there is occasionally granted to us a glimpse of "the glory that never was on sea and land," "breaking over the cliff-tops of eternity," and casting its glow anew on these who have lived in its reflected glory, we do not think of the apportionment or of projects as denominational machinery to be tolerated but as service and stewardship transmuted into sainthood and sacraments.

"Measure thy life by loss instead of gain,
Not by the wine drunk, but by the wine poured out.
For love's strength standeth in love's sacrifice,
And whoso suffers most has most to give."

The Larger Parish Plan went on the air for the first time on May 8, broadcasted from station WIC, Hartford, Connecticut, by Arthur Wilson. Wilson graduated from Hartford Seminary

May 18 and has taken up work as assistant pastor of the Mount Desert Larger Parish in Maine. Maine, by the way, has a greater number of larger parishes than any other state.

"The Flood" at Girls' Industrial School

A True Story of Venetian Mississippi

By KATE H. WHITMORE

Miss Whitmore is instructor in music at the Girls' Industrial School conducted by the American Missionary Association at Moorhead, Mississippi. One gathers that the A. M. A. teacher of today, in resourcefulness and high courage, falls no whit behind the best traditions of the past.—EDITOR.

"**W**HERE is that place they call Mount Ararat?" I turned from my mail box to behold one of our townspeople. The remark was jovial enough, but underneath we all knew was deep concern. This Delta country has a reputation for several things, among them floods. I had heard about the last one which was general throughout this part of the country, and had expressed a wish to know what they were like. Little did I realize then that at regular fifteen-year intervals the waters cover the earth; and in the counties to the south of us, even more frequently.

On Thursday, April 21, after many days of apprehension, our day pupils came to school in a turmoil of excitement, telling of a break in the levee on this side of the river. One mother came frantically demanding her children. We wanted to keep on with school, and we kept it running as smoothly as possible that day, our older girls showing much calmness in the presence of impending disaster. The next day we heard rumors of a break which would give us an enormous amount of water. The ten p. m. radio message from Memphis said this report had not been confirmed.

Since early Thursday people had been going to "the hills," until there could hardly be standing room there. The station platform was crowded for every train; people were demanding to ride in freight cars; the whole population of the entire countryside seemed to be on the way to higher ground. Never have I seen such hectic excitement, such assurance of disaster. The waiting rooms were crowded, the platforms jammed, the baggage room and the ticket agent's office filled with women and children clambering over piles of luggage. One woman who stopped to get her child remarked that she never knew before how a sardine felt. One of our town women, accosting our Principal, inquired whether she was leaving. Upon receiving a negative answer, she replied that she was going; she had heard the water would be eight feet deep, but she couldn't believe it. However, her feet were taking her straight to the nearest way out. For days and nights, too, in these hours of tension, the trains and trucks were going, going, carrying people, and sometimes stock, away to safety.

On Saturday, a business friend stopped us on

the street. "The bayou is rising an inch an hour," he said. "You had better send your girls home. Lay in a month's supplies." We sent most of the girls home that day and the next. Some had already gone. Four girls went home on Friday; three succeeded in catching a boat, but one returned on the evening train; she could get no further than Greenville. Her family, in a district already flooded, maintained an ominous silence. Great was her relief to hear several days later that her mother, father and the nine small children, the youngest two weeks old, had escaped to friends in a distant town. Two of the girls still with us—they, too, could not get home—have heard nothing from their people, who are in the flooded districts of Arkansas. Our matron, from the Yazoo section, has just heard that her people are among the refugees and their home in fourteen feet of water. It means the investments of a lifetime swept away; no crop income for a year and a half; her own plans for the future indefinitely postponed. No wonder she is unable to talk about it.

Never shall I forget the sensation which struck into my being when, from my studio window on Saturday, I saw the sinister back-flow of debris in our bayou. It is a sluggish stream; ordinarily if any current disturbs its quiet reflections, it is towards the Great River. But today—smoothly and without a sound, steadily and with persistent force unseen and apparently uncontrolled—on came this serpentine monster, tangible in its terrible reality. We caught our breath. And in the next room, Zerelda was singing with unmistakable fervor:

"Before this time another year I may be gone,
Way in some lonesome graveyard, O Lord, how long?"

The next day an army plane flew over us; and at the same time, nearer to our roof, circled three buzzards.

By Sunday morning, when most of the girls had gone, the last teacher to leave before the waters came had to go around the campus and over the town bridge to the station, for our "little bridge" was loosened at one end, and the next day started the runaway act. It is now tied to a tree a few rods from its intended place of usefulness. The mooring of our "big bridge," over the choking

bayou, has thus far kept it in place; but swift current and knocking debris have already reduced it to water-soaked timber. Our three furnaces are probably ruined; our pasture planted to oats and lespeiza will probably be, for this year, a thing of the past. Our ever far-seeing Government is right in looking to the morale of reconstruction.

One evening a line of refugees came in to us, red, hungry, bewildered, carrying babies, and bundles of clothing wrapped in sheets. We sheltered and fed them that night, and the next day box cars were found for them. The following day more came and are with us now. We have entertainments in the big school room three nights a week, and our girls are helping them fashion some simple garments. We have a family of three generations living upstairs in the laundry. Downstairs, our best Sunday cow has her private compartment. Two pigs are on a scaffold in the barn, with the hens to keep them amused. A second cow and calf are with other "stalk" on high platforms; our gray horse is corralled with others of his kind on a rise of ground in another part of town. We could not get all our zoo into one ark, but we are not lacking in mice, mules and mosquitoes.

Inasmuch as most of the women and children have gone to higher ground, we are quite a curiosity over-town; even our banker, usually a very busy man, asked us after our transactions were completed, "Won't you stay?" To get into the bank one goes up a stile, at the top one stands erect to show one's dignity, then bends triple and descends to the interior. In 1912 people rowed into the stores, but the water came differently this time.

Our town is fortunate in comparison with some others, provided there are no more breaks to the north of us. With the help of convict labor, they have been able in the business district to keep out some water by working pumps, at the meager cost of one hundred dollars a day. But with us pumps are of no avail. Our buildings are in deeper water than the centre of town, because we are on the bayou. The level parts of our campus are under from one to three feet of water; there is more, of course, in the ditches and other low spots. At first we were able to go to meals in *boots*; now we go in *boats*.

Among the box cars on the other side of town sanitary conditions are relentless, for the inhabitants thereof have around them, on a small space of dry ground, the family cows, mules, and now and then a litter of pigs. With the open sewage system, and the bayou covering the land, there is reason for the typhoid precautions. As one girl wrote home, in expressive terms—"We've all had 'shoots.'"

Since the water has surrounded us, we have had three semi-tropical storms. In the third—today—a beautiful young mocking-bird, which we had twice rescued from the water, was swept and rolled to its death. And as we pulled up by the rope the bucket in which we brought it too late to safety, one was overwhelmed with a sense of futility—how small a thing would be a human being at the mercy of God's wind and wave. And we knew, to a small degree, the sense of loss which comes to anything which has loved a weaker creature.

The papers have told you of some of the tragedies in this flood-ridden country, and, I hope, of some of the heroes' deeds. Our own telegraph operator worked at least thirty-eight hours without a wink of sleep, and scarcely stopping to eat. One man, having lost all he had in this world except a motor boat, kept it in action five days and nights consecutively, carrying out refugees.

The cost has been appalling. Our local road has lost three engines, besides other equipment; of its one hundred and ninety-six miles of road, twenty miles are completely demolished. Its last freight train out of Greenville, thirty miles west of us, was overtaken a mile and a half out from town by eight feet of water. The crew was without food for two days, but those cars saved many lives, for people floating in the water were able to climb on them. Greenville was taken by surprise, for with the main levee strong, and a special protection levee around the city, they hardly expected the water to go "over the top."

And after this flood—what? For us it will mean another kind of flood—of people—at the sales room. Needy ones are already rowing up to our front door for things to wear. One man who came yesterday said three of his children had been bitten by a dog afflicted with rabies; which reminds me that today rifles, not an uncommon sight here, have necessarily taken the lives of two such dogs.

These people will be poor for a long time, and in need of clothing and perhaps bedding, as they never have been before. We know you will not fail us, for it would be tragedy in their lives and ours if our second-hand clothing room should have nothing in it. It must be piled high, and right away.

Outside, the frogs are singing, the mother mocking-bird is mourning her young, as are doubtless the snakes and lizards, which are prone to become companionable at such a time. Soon the moon will look calmly down upon earth's loving and earth's loneliness, and will smile upon the thousands who, with an ache in their hearts and a smile upon their lips, say each within his own heart, "I will bear my burden, and try to cheer my brother."

The Career of Barbara Slavinskia

By LAURA KINSLOE



It is no vague and general task which confronts the home missionary. Probably no other vocation requires a wider range of gifts or more intensive training. And who is in need of greater patience and endurance and courage than the missionary who toils constantly and often sees few immediate or impressive results? This is the story of a woman who has faced tasks as difficult as any missionary can confront and who has slowly but surely surmounted them.

Barbara Slavinskia has been under commission of the Home Missionary Society longer than any other woman worker now on its roll—thirty years in all. Eighteen of them have been spent in the town of Shenandoah, in the anthracite coal region of Pennsylvania.

The Abandonment of a Musical Career

Miss Slavinskia's early life was spent in Cleveland, Ohio, where her parents made their home on coming to this country from Poland. She showed considerable musical talent at an early age and it was her mother's wish that she should cultivate this talent and take up music as a profession. But one day when her teacher told her that in order to do this the closest attention must be given to certain details of practice, she suddenly exclaimed: "But I don't want to make music a profession. I want to be a missionary and go to Africa." Her teacher who, it appears, had also been anxious to take up missionary work, was very sympathetic, and her mother was finally won over to the idea. However, she could not endure the thought of her daughter going so far away and finally Dr. Henry A. Schauffler, then superintendent of the Slavic work of the denomination, asked her to serve among her own people in Cleveland.

The Adoption of a Missionary Career

Delighted at the prospect, she brought all her energies and talents to bear on the new task. The months devoted to it were busy and happy ones. Then the need for a similar work in Detroit arose and at Dr. Schauffler's request she spent about twelve months among the Polish people in that city. Illness made it necessary to return to Cleveland within a year, but recuperation did not mean idleness. She played the organ for various services, taught in the Sunday School and helped with the young people's work.

At that time the Polish people in Bay City, Michigan, petitioned for a worker along the lines Miss

Slavinskia had followed in Detroit. Dr. Schauffler accordingly asked her to return to Michigan. Realizing that a real opportunity was before her there, she entered upon twelve years of useful service as pastor, teacher, visitor, helper, friend. She had the confidence and love of the people and was most happy in the work. At length changing conditions in the city, especially in the section where her work was located, made her feel that some one else could carry on that task and she petitioned to be sent to "a really hard field."

A Ministerial Career

The field selected was at Shenandoah, Pennsylvania. The church, like many others in this state, had been distinctly Welsh in its early days, but in more recent years had affiliated with an English Association. Once prosperous and having large congregations, it had steadily declined both in membership and financial standing. Much of the property it had possessed in times of prosperity had been sold; and at the time Miss Slavinskia took up the work little was left except the old church building and a plot of ground on which a double house had been erected with the idea of renting it and using the rental for the payment of bills. The trustees had decided to sell this property and to apply the proceeds to the payment of bills. But Miss Slavinskia, with the financial sense that has stood her in good stead throughout her missionary career, discouraged this step and persuaded the people that it would be much wiser to retain the property and find other ways to finance the work and meet pressing indebtedness. The wisdom of this advice has been demonstrated. At a sale today, although the houses need remodeling, they would bring fully fifty thousand dollars.

The first thing to do was to establish regular church services. Miss Slavinskia gave her attention to this, interested the people in the work, and the services have now continued without interruption for eighteen years. A superintendent was found for the Sunday School, children's and young people's societies were organized, the work for children being especially successful from the very first. Perhaps Miss Slavinskia had always a great fondness for the little folks of her parish, or perhaps they had previously been neglected. At any rate, a visitor to Shenandoah a year or so after she had assumed the work was enthusiastic about the way in which both boys and girls had been interested in the church and the ideals for which it stood. Many little breaker boys were enrolled

in the various organizations and consequently came to know something of social recreations they had never heard of before. They also came to an understanding of real manliness and of patriotism, to which they had been strangers.

Miss Slavinskis has given much time and effort to bettering the social and economic condition of the foreign-speaking people of Shenandoah and their children, but while for many reasons it has never been possible to do all that is needed, some

of the older folks have been reached and a great deal has been accomplished through the young people's organization.

Another most important accomplishment was the formation of a fine woman's society, and it was entirely due to the labors of its members that the church was finally freed from its burden of debt. Within a year and a half wonderful things were achieved. A debt of nine hundred dollars was paid, other bills met, a cement walk laid in front



MINERS AND BREAKER BOYS READY FOR HOME AFTER THE DAY'S WORK

of the church, the walls papered, new carpet bought for the auditorium, and the basement opened for social work. All who were ready for church membership and baptism had been brought into the Congregational fellowship.

Then a new problem confronted the leader. Although virtually pastor of the church, she could not perform all the church offices, and it was necessary to send away for some one who was author-

ized to do so. The people suggested ordination, and the exigencies of the work seemed to make it necessary. Therefore, that she might be of greater service and the expense of bringing a minister from a distance avoided, she was ordained.

The question of a new church building is now before the Congregational people of Shenandoah. Ways and means are being considered and the pastor is hopeful that it may soon be erected.



The Conference on Spanish-American Welfare

Held in the Mexican Presbyterian Church of El Paso, Texas, December 11-16, 1926

By REV. ALBERTO REMBAO*

Translated from the Spanish Editorial in NUEVA SENDA

IN our issue of October last we outlined the plan of this conference, which has certainly made history. And, in fact, we discovered there the indispensable data for the solution of our greater problems in this "Mexico in expatriation," which is such a necessary factor in the life of the Southwest. We promoted an intelligent public opinion with respect to the Mexican problems. Our voices reached to the White House and Chapultepec. The five appointed commissions submitted information which shaped new courses in the great work which we have before us, which is to establish in these regions the Kingdom of God according to the plan of our Lord Jesus. The humble preachers from our

desert towns touched elbows with the secretaries from Boston and New York. We tried the democratic pleasure of differing *ex tribuna* from the opinion of a Cady or a Shriver. We, "the natives,"

the humble workers of brown color, we, the "common fodder," but "the soldiers of salvation" in the battles of the Lord, we sat in small committees with the generals who send us month by month arms and ammunition, counsels and prayers, inspiration and encouragement.

The clear vision of the secretary of the Home Missions Council translated itself in one of the most notable triumphs which the Christian church has ever attained along these lines. For the first time we opened our eyes to the tremendous extent in which the leaven of the Kingdom had leavened the mass. The Mexicans had a recognized place in the business of our Father. Our Mendozas and Seins shone

TO THE AMERICAN MISSIONARY

Resolution expressing our sympathy and appreciation to all who are laboring to maintain the good relations that exist between Mexico and the United States.

Having been informed that The American Missionary recently published a special article on matters related to Mexico;

And as this will contribute to the formation of a sympathetic atmosphere in the United States toward our Mexican brethren;

And as we should stimulate and promote every effort that tends toward world peace;

Therefore, be it resolved by this Assembly of the Congregational churches of Porto Rico in annual meeting at Naguabo, Porto Rico, April 5, 6, 7, 1927, to express, as herein stated, our greatest appreciation and gratitude to all those who are laboring unselfishly to maintain the good international relations between Mexico and the United States.

Approved in the town of Naguabo, Porto Rico, the sixth day of April, 1927, to which I, the undersigned, do certify.

NARCISO SOLERO, Jr.,

Secretary of the Conference.

right alongside our better known secretaries and superintendents. More than one brother from the East learned how our genial Don Eucario can direct a parliamentary gathering.

At times the enormity of the acts committed in the history of this great nation, which allures us to a thousand privileges under the imperial shade

*For a brief biography of Mr. Rembao consult the A. M. A. pamphlet, "Four Introductions to Men Worth Knowing."

of its flag, has made us in the past sigh for the promise of Israel, for the advent of the Empire of Jesus. In El Paso we changed our opinion. In El Paso we beheld the church of Christ arrayed for war, raising aloft the banner of the Lord, tak-

ing up the gauntlet laid down by the votaries of Mammon, demanding justice for whoever deserves justice. The Cady resolution (in another column) speaks for itself, interpreting the feelings of the evangelical people of this privileged nation.

❖ ❖

Prayerful Planning for a Common Task

By REV. ERNEST G. LARSEN, *Hyannis, Nebraska*

MUCH has been said and written about new ways of redeeming the neglected opportunities in town and country churches. This article is a report of an effort to bring in a better day by the use of ordinary and even old ways.

The three churches of the Sandhill United Parish in the towns of Hyannis, Ashby and Bingham are the product of the fine pioneering spirit of Nebraska Congregationalism. For many years they have assumed the rather ambitious task of serving not only the three towns in which the churches are located, but a surrounding ranch area of something like fifteen hundred square miles, and have employed only one minister to direct the three organizations. Naturally there has been and is the feeling on the part of nearly everyone that we are not quite doing the job—not as well as it should be done, at least. The main problem we have been facing is how to arrive at something better.

Whatever progress has been made in this field has been achieved by working along four main lines that are fundamental to the life of any church: improvement of financial methods; increased cooperation on the part of the three churches; improvement in the methods and efficiency of the Sunday Schools; and definite setting of goals for the churches. In addition to these four general methods, the policy during the past four years has been to maintain several open country preaching points and to have each summer a student extension worker.

Improving Financial Methods

With but the single purpose of evangelizing through the gospel of Jesus, it may seem out of place to write first of improving church financial methods; and yet unquestionably an inefficient, un-Christian and brutal financial system is at the bottom of the meager service of many a town and country church. It will gnaw continually at the vitals of a minister who would like to be a prophet, and who could be one even on a small salary if only he were working with a businesslike organization.

The only thing to do is for a church to plan as

prayerfully as it can the amount of money it needs to carry on a year's work, and then fearlessly place this need before the whole community. It must be done by a large and representative force of men. A one-man financial system is responsible for the death of many useful churches. When once the money is raised by a well-planned united effort, then it must be spent as conscientiously as it was raised. It has taken us four years to get good financial canvasses in all three of our towns and the gain has been a valuable one. How many improvements can be had when a whole community responds to the financial needs of its church! Through this method, also, we have come to clearer conclusions as to what the possible program for each of the churches can be.

Cooperative Methods

When churches have to pull together or die alone the cultivation of cooperative methods is of real value. Our three churches are resolved that this one thing they must do and have accordingly yoked themselves together by means of a parish council that has the final authority on all cooperative matters. So far our council has functioned mainly as a business organization. Many churches have done more in the way of using their parish council. Something has been done together in religious education and in the use of competitive facts that serve as higher standards for the fellow churches. Everything that has been done cooperatively has added to the good fellowship and to the ability of each church to see its task in the whole.

Methods and Efficiency in the Sunday School

We have been very confident that one of the oldest and newest ways of ushering in a better day in our churches is to grow more efficient in religious education. What a church cannot have because it receives only a part-time service of its minister must be made up by the work of the Sunday School if it is to be done at all. This means the cultivation of methods good enough and a spirit fine enough to accomplish the evangelical mission of a Church School.

Our best help has been the teachers' and officers' conference on the week night when pastoral assist-

ance was available. These meetings have given an opportunity to study methods and have helped to unify the purposes of the teachers. We have not developed model Church Schools, but we have at least evolved from the David C. Cook to the Pilgrim Press Sunday School materials, and two-thirds of all classes are completely graded. About one-half of the teachers of the three Sunday Schools are really at work on the task of consistently training Christians and have given evidence of being evangelists of the educational sort.

Prayerful Planning

The fourth principle that we have been working on is to plan as carefully as we can just what we, as a church, expect to accomplish during a year and also over a period of five years. The church must be interested in its own program of development, and most ministers are able to render valuable assistance to some phase or phases of its work. The Hyannis church has done most of its planning through the church cabinet, which has met each fall to set goals for the ensuing year. The Ashby church has done even better by taking a whole Sunday for this preparation each October and then

having such other meetings later as are necessary. The morning service is devoted to the goals for which the church is working. A community dinner is given at noon which would be worth while in itself. Nearly the whole afternoon is devoted to the discussion and laying out of definite things that will be done during the coming year. The Bingham church likewise has met regularly as a congregation to develop an annual program and has made this the project of a whole Sunday early in the fall of each year.

This program planning business is becoming more interesting and we are getting better at it each year. We are coming to see more clearly that good results are not a matter of chance but the outcome of prayerful planning.

By working consistently along these few lines which we believe are constructive we expect to see our three churches grow in organization, program and effectiveness and more truly Christianize the communities in which they stand. Cooperatively we are working for a permanent double ministry which will enable us to serve more adequately over the extended area of this parish.



Law and Order in Louisiana

By PRESIDENT J. P. O'BRIEN, *Straight College*

EVENTS that stir our souls and mark epochs have a habit of coming unannounced. I went to Alexandria the other night, expecting to attend an uneventful meeting of the State Colored Teachers' Association. The morning passed with the usual department programs. At noon the classes and visitors gathered in the main auditorium to listen to addresses from a group of well-chosen speakers.

After one or two had spoken, Mr. J. B. Lafargue, principal of the Peabody School, in whose auditorium the meeting was being held, introduced Sheriff Downs, of Rapides Parish. Mr. Lafargue spoke of him with deep emotion and stirred his audience as he did so. He referred to him as a just man, a courageous man, a friend of the colored people and one who had proved his friendship. He told us how the sheriff, at the risk of his own life, had saved the life of a colored boy. The sheriff was not a gifted orator. He was a tall, plain, earnest man who talked straight out. He spoke of his interest in and friendship for the colored people. His first plea to an audience made up of the colored principals and teachers of the state was that they should see to it that their young people grew up as earnest Christian men

and women, not only with a living faith but with a sound character to evidence it. Then he asked them to stand by the officers of the law in enforcing prohibition. In a few clear, strong sentences he spoke for the prohibition of the liquor traffic and the benefits of it for all the people. And then with some hesitation and with suppressed feeling he told the story of the mob.

A colored boy killed a white man. He was put in jail and taken care of. In due season he had his day in court. The jury disagreed. Some members of the jury wanted to hang him; some of them wanted to send him to prison for a term or for life. The judge declared a mistrial and the boy was taken back to jail. For a time no one in the outside world knew where he was, but in a week or ten days he was located and one night a rap came at the jailer's door and he faced a mob of twenty or twenty-five people. Prominent in the group was the son of the white man who had been killed. They demanded the prisoner. The jailer refused. Standing there in his shoes and night clothes, he held them off as best he could. There was a white prisoner on the second floor, a trusty. The jailer called to him to telephone the sheriff. He got to the phone and sent in the call. The

Sheriff dressed hurriedly, armed himself, called a deputy or two and hurried to the jail, demanded admittance and entered. The mob was on the second floor. The sheriff halted them and asked what they wanted. They demanded the colored boy. The sheriff replied that he could not give him up. Quietly he assured them that he would give his life before he failed in his duty. The mob was insistent. He replied that if it came to shooting they would probably get him and his deputies, but in the meantime some of them would surely be killed. He would not yield until he died. Most of them were middle-aged men with responsibilities. In a few minutes five or six of them would be lying dead upon the floor. This would be disastrous to everybody concerned. In a few minutes his quiet sheriff—not a gun-man—stood alone with his deputies and the jailer, and the mob was gone, a notable triumph for the man of character and decision.

Later the colored boy again stood trial. This time he was convicted of manslaughter and sent to prison. The sheriff said he saw him a little while ago at the Reform Farm, and that the minute the boy saw him he ran to him, fell on his knees and thanked him for his life.

The effect of this story on the principals and teachers was tremendous. Dr. Watson, president of Leland College, was asked to express the gratitude of the colored people toward the sheriff and other sheriffs of like calibre. His first words were that this day he had been paid in full for the years of struggle; and while he referred to the injustice which his race had suffered, he spoke with high appreciation of the sympathy and heroism of this sheriff and men like him. President Clark of

Southern University also spoke to the same effect.

Then some one in the audience arose and said that Sheriff Downs should be given some substantial token of appreciation, that through this gift and their utterances other sheriffs might have their hands strengthened in seeing that other Negroes receive protection and fair play. It was proposed that then and there money should be raised for a loving cup. The sheriff was a modest man, and while he was deeply gratified he was thoroughly embarrassed. He protested very sincerely, but finally accepted the situation.

In the discussion somebody brought out the fact that the sheriff was an expression of the character of the parish; that frequently when people wished to enforce the law through the sheriff they chose a gun-man, but that these people had quietly selected a forceful man but a man of peace to keep the peace.

Here and there through the audience I saw faces that at first were not altogether in sympathy. The bitterness of the years lay behind them, but that sentiment after a while melted and there followed a real love feast between the white men of the South and the colored men reared under the same sky. A man from the North seemed alone and out of place. And yet that group of Negro leaders would not have been there but for the North, its propaganda and its schools. Many of the quiet, level-headed, forceful leaders on the floor that day came from Straight College.

Later.—President O'Brien reports that the Inter-racial Committee has recommended to the Harmon Foundation the award of a medal to the sheriff.

Iowa's Committee of Sixteen

By MRS. E. M. WHITING

WHEN the 1976 historian writes the story of the Congregational Woman's Missionary Society of Iowa she will begin with the picture of a small table in a committee room of the Grinnell city library, around which a group of women is gathered for their first meeting, November 17, 1926. The hats and dresses will look old-fashioned, but the faces will have the expression of earnestness that never goes out of date. This Merger "Committee of Sixteen" held eight memorable meetings to evolve the constitution and by-laws which were adopted by the Woman's Home Missionary Union at its annual meeting, May 12, 1926, and by the Woman's Board of Missions of

the Interior at its meeting, November 10, 1926.

A workers' conference, when women from all parts of the state came to pray, to report and to plan new things to do, was one of the six all-day sessions held since the birth of the new organization. The annual business meeting will take place in May in conjunction with the state Conference and there will be an October meeting to promote missionary interest and enthusiasm.

Fifty women are now working as officers and as members of various committees, although the organization is not yet complete. Six of them are members of the Board of Directors of the state Conference and one is a member of the Prudential

Committee of the American Board. The latter spent a week in April speaking in Montana for the Commission on Missions.

Four of the nine state associations have two directors each and the other five associations will have an assistant for the director so that personal visits may be made to urge each church to attempt these six objectives:

I. Three projects for each church: state, home and foreign.

II. A missionary committee composed of men and women.

III. The full apportionment paid quarterly and two thank offerings by the whole church.

IV. A School of Missions or a Missionary Reading Contest.

V. Six missionary programs during the year.

VI. A lay delegate to the association meeting.

The association directors have a "Round Robin" letter on its way and are planning a helpful questionnaire.

Each of the twelve departments has already held several conferences. The Editorial Department has charge of the pages allotted to the women in the state paper, *Congregational Iowa*. They plan to have a leading article each month together with other shorter items of news. In January this article was "Our Organization"; in February, "Prayer"; in March, "Thank Offerings"; in April, "Use of Pageants."

The Program Department made out a suggestive program for the year which could be adapted and used by all the churches in the state, city or rural, and sent a copy to each church. The aim of the committee was to include a study of the Congregational organization, local, state and national; the projects for which Iowa is responsible in home and foreign fields; and a knowledge of the books approved for this year's study. They also gave suggestions on "how to use," where to get material, dates for state and national meetings, subjects for Schools of Missions, and missionary sermons. A large city church made a great success of a "School for World Friendship," using for a text book, "International Problems" and "The Christian Way of Life."

The Literature Department is very efficient. It has answered many requests for material for these programs and for the special Iowa projects, and will have charge of the literature at the meeting of the state Conference. The Friendly Relations Department writes letters to the missionaries and relays them to the churches through the state papers and in other ways.

The Thank Offering and Prayer Department

contributes a short prayer each month to be inserted in *Congregational Iowa* on the woman's page. It sends out letters and literature regarding "The Day of Prayer," "Congregationalists Called to Pray," and Easter Thank Offerings. The Box Department sent out a bulletin requesting four hundred toys to be used in June by Mrs. Pratt at Ellis Island. This bulletin told also about the June "Christmas tree" for children in other lands.

The acting chairman of the Speakers' Bureau Department is the mother of a foreign missionary who is endeavoring to do her bit here at home. Her first letter to the women's auxiliaries suggested that interesting speakers be furnished from time to time who would go out even to the smallest societies in the state and carry to them the inspiration and enthusiasm that the workers' conference had given to the Board. Among other things she said, "It is hoped your society will be willing to contribute three dollars towards the expenses of such speakers. However, not receiving it will make no difference in their willingness to visit you." The two weeks' tour of a speaker was most successful and two other tours of ten days each are now being planned. The association director used her telephone to help. In order to make the most of these speakers in a short time, the meetings are held in central places with cordial invitations extended to churches in the vicinity.

The chairmen of the Young People's and the Children's Departments are members of the Religious Education Committee of the state Conference and cooperate with the state Director of Religious Education. To unify and simplify the work, these chairmen send out to the women's organizations duplicate letters of those this state Director prepares for the Church School superintendents. These letters urge, first, the World Service program; second, graded study, reading, stereopticon travelogues, poster and scrapbook making, cooperation with the Box Department for Ellis Island toys and the June "Christmas tree"; and third, support in the work of Vacation Bible Schools, Mission bands and clubs. Other plans which are in the making promise a thrill. They are ways to interest high school pupils in using missionary books and stories for English book reviews and themes; story-telling contests; and church calendars with "insides" made up of juicy bits of missionary news. Perhaps the men will in time cultivate a taste for the last-mentioned "bit." The slogan adopted by the Religious Education Department is, "Iowa leads in missionary education." Does that seem a boast? Not more so than that of one of the state daily papers which, in a Sunday edition, heralds "Iowa's thir-

een largest-in-the-world factories," for making macaroni, cereals, calendars, and so forth.

The aim of the Iowa Congregational Woman's Missionary Society is to follow the 1927 Plan of Promotion adopted by the Commission on Missions,

remembering that, "to get the people to want to do it, the story must be told." Although the fine enthusiasm of the leaders must always loom large, yet "the task is too big unless we use the resources which lie in prayer."

✻ ✻

After the Service

WE are printing upon this page a picture of the house of worship of the Central Church of Dallas, Texas. The church has occupied from its organization twenty-five years ago a place of growing importance in the life of the city. This has been especially the case since 1920, when Rev. Thomas H. Harper was called to

Rev. Mr. Harper has received into Central Church 410 members; and the Sunday School, in his seven-year pastorate, has passed from a membership of 287 to that of 624. The benevolences during that time have averaged \$4,613 a year. These figures with the accompanying picture may be especially welcome to our readers at this time,



CENTRAL CONGREGATIONAL CHURCH, DALLAS, TEXAS

its pastorate. This building was finished under the pastorate of Rev. J. B. Gonzales, and though in an environment new to Congregationalism the work was accomplished without aid from the Building Society. A fine building has just been dedicated for the Junius Heights Church of Dallas and that organization gives promise also of a prosperous future, its pastor being Rev. J. Lloyd Smith.

for Mr. Harper has accepted a call to take up work on May 15 as associate pastor of the Wilshire Church, Los Angeles, California. This change is taking place with the deep regret of the Central Church. But well organized as the church is, it will go on from strength to strength. Its reputation for social activities is well illustrated by this picture, which was taken some time ago at the

moment when the Sunday morning congregation was being dismissed.

It will be remembered that Congregationalism is not strong in the Southwest. Central Church is the only self-supporting church of our order in the

state of Texas. Dallas has a population of two hundred and fifty thousand. The total membership of our four churches, all of which are much younger than Central Church, is less than one thousand. But in things of the Kingdom quality counts.

❖ ❖

When Lost in the Woods

Suggestions for Boy Scouts and Their Fathers

By DR. J. FRANK LOCKE

Dr. Locke, an honored pensioner of the Board of Ministerial Relief, was long the only minister and doctor in a large section of Minnesota. Now eighty-three years old, almost helpless and for long periods unable to be put into a wheel chair, he is living over again experiences in his pioneer ministry.—EDITOR.

SCORES of times when in the dense forests, far from human habitations, roads or trails, I have not known where I was, but have never been lost.

I do not believe there is any good reason or necessity for becoming lost in the woods if one uses due care, close and keen observation, and is willing to learn woodcraft from those with larger experience. I have known several who for hours and days when lost in the woods have wandered aimlessly, suffered untold agonies and at last died from exhaustion and the unceasing frenzy of fear. And in a great majority of cases the lost one was within a mile or two of home. One dear boy, for whom I and fully one hundred others searched four days in vain, three months later was found within a mile of home. Crazy with fear he had rushed into a little pond made by a heavy shower, had stumbled, fallen, and clutching the grass at the bottom of the pond, not over two feet deep, had held on and was drowned.

Most people when lost in the woods quickly lose all reasoning powers, and become actually insane from the frenzy of fear, and hence so many perish. I have had experience enough to know this is so when people are lost in the woods. I firmly believe that woodcraft or wood lore should be made a part of the curriculum of every high school and college: first, because it may save life; second, because it is one of the most interesting studies known to mortals.

Use Your Eyes

No one can become proficient in woodcraft unless it is built upon the solid foundation of *close observation*. Once I was in a dense wood of many thousand acres; the sun was totally obscured, night was rapidly approaching and a storm coming on. I was without a compass and, as the sun was obscured I could not obtain compass points from my watch. I began to feel very nervous and bewildered. Finally I came to a large tract of sugar

maples. Through force of habit I observed that the maples had been tapped three or four years previously, and with an axe instead of an augur. Noticing that all the trees had been tapped on the same side I said to myself, "Whoever tapped these trees, whether Indian or white man, if he knew his business, did the tapping on the south side." Taking that as a compass point I went confidently on and in an hour was eating the evening meal with my family. This is but a concrete illustration of what close observation can and will accomplish in the woods.

One who is in the big woods and uncertain as to the direction to go, if a close observer, will begin to look for moss on the trees, especially for moss on old trees and in exposed positions, knowing that a great preponderance of the moss will be on the north side from whence comes the severest cold; the moss being nature's way of putting on more clothing. Many times I have found moss on the trees to be a quite accurate compass point. I have also noticed that the limbs of trees in exposed places are largest on the north side; for wherever I have been, the strongest winds are from the north, hence the limbs on that side get more exercise and consequent growth.

A Watch an Excellent Compass

I spoke a moment ago about obtaining compass points by using a watch. I have used my watch far more than a compass in the woods to find my way and it has never failed me if the sun could be seen and the time was between 9 a. m. and 3 p. m. I have found ten persons in the woods who have never heard of a watch being used for any purpose but as a timekeeper where I have found one who knew it could be used as a compass. The way is this: hold the watch up before you, the hour hand pointing directly into the sun; half way between the hour hand and twelve o'clock will be almost due south. If you face south your back will be toward the north, your right side west, your left

side east and you can be quite reasonably sure of your direction. I say "quite reasonably sure" for only a mariner's compass gives the slight variations from a straight line.

In the woods have a clear idea of where you want to go and, if necessary, use your hatchet—you would be very foolish to go far into the woods without one—and blaze a backwoods trail. I have known some backwoods trails that have led to disaster. It is not the side of the tree you are facing that should be struck with the hatchet so as to leave a distinct mark, but the side you have passed and that you should face on returning.

Keep Cool

An old and experienced woodsman once told me this: "If you should ever find yourself bewildered and uncertain of the direction you should go, don't run, for the chances are ten to one that you will run in a circle until you fall from exhaustion and the frenzy of fear. Keep as cool as you can; find a level place, lie down on your back, think of something remote and pleasant. Lie there twenty minutes and give your blood, which has rushed to your head, a chance to circulate normally, then you will see clearly and act intelligently." It was good advice. I have lain on my back, eyes closed, and preached better sermons than I ever did in the pulpit, quoted poetry by the yard or repeated scripture for the twenty minutes, then opened my eyes, slowly arose to my feet, found my heart and circulation normal and gone directly in the right direction. I have heard ministers preach sometimes and wished they would lie down on their backs until circulation became normal and they saw things clearly both ahead and behind.

Don't Forget Your Matches

Now for a few very important Don'ts. Don't ever go into a large forest, either for pleasure, hunting or exploring, without a well-filled waterproof match safe. A good blazing camp fire is not only cheering and recuperative but often a life saver and a guide to those who may be seeking you. I remember well the case of a young man who started to go four miles through the woods to his uncle's. Somehow, somewhere, he lost the trail. When found the next day he was seated upon a log, his feet and one hand badly frozen. One of the searching party said, "We must build a rousing big fire at once." "Yes," said the frozen one, "do so, I have plenty of matches." With matches in his pocket and abundance of dry wood around him he had not thought to build a fire and thus keep himself from freezing.

This illustrates what I have already said, that when one gives up to the belief that he is lost he

really becomes insane. Don't forget your matches.

By the way, before I had a watertight match box I once wanted to build a fire but found my matches so damp that they would not strike fire. My hair was dry and gently rubbing the matches on my scalp for a minute or two they became so dry that they were as sure fire as if they had never been dampened.

Jumping the Mississippi

Never when in the woods cross a stream, be it only a little brook, unless you know whether you will land facing a known compass point. I remember once of jumping across the Mississippi River where it was about five feet wide and four inches deep. This was near the head of Lake Itasca where the seepage from the lake forms the little brook which is the beginning of the Father of Waters. The jump itself was of no consequence, but it was of tremendous importance that I should know, when landed on the other side, whether I was facing east, west, north or south, for upon that knowledge depended food, bed and shelter for the night; yes, and perhaps my life.

If snow covers the ground it should be an easy matter for one to follow his tracks back to camp, but not if, in a frenzy of fear, he has run in a circle. I know of one man who, found quite badly frozen, was asked why he did not follow his tracks back to camp. The answer was that he could not find them. He had used up all his strength running in a circle until he fell exhausted. His life was saved but he was a cripple for life.

The great woods are safer than a city, but one should know them even as the city dweller knows the city streets. The woods are full of sign boards and danger signals and one simply needs to know them in order to be safe.

Nowhere on earth can any one, whether the weariness comes from physical or mental work, recuperate so well as in God's great silent places, far from the madding crowd. A week with nature is far better than a month at some fashionable resort.

Rifle Signals

Don't ever forget that the crack of a rifle may bring to you an important message. Almost anywhere in a hunting country two shots fired in rapid succession, then ten seconds later another shot, means "Come, I want you." One shot in reply says, "Hear you—coming." The three shots may, of course, mean shooting at game, but the one shot in reply carries the message I have given and settles the matter.

If I could see better and hold my pencil more firmly I could go on and on illustrating wood lore but already I have written more than I intended to.

Mary Entwistle to Visit America

By JOHN LESLIE LOBINGIER

MISS MARY ENTWISTLE'S proposed visit to the United States this summer is a matter of interest to all workers in the field of missionary education—especially to those who work with younger children.

No name is better known than hers as an author of children's books relating to missions and world-friendship. During the past year many primary leaders have used the project course, "Musa: Son of Egypt," the stories for which were written by Miss Entwistle. Her "Babies" series has been a delight to many a child of six or eight in the home or in the Church School. It is a series of six books written with the hope that they may help to give a sense of friendship for children of other lands—a hope that has surely been realized. She is also the author of two story-books in the "Round the World" series, appropriate for older primary children to read or to have read to them: "On the Road" and "Boys and Girls and Friendly Beasts." Many junior boys and girls know her story, "Habeeb: a Boy of Palestine." Besides these, she has written "Taro: a Boy of Japan," "Children of Other Lands" and other books for children in this same general field.

Miss Entwistle will in a sense be the guest of the Missionary Education Movement during the two or three months she is in America, just as Mr. Cogswell, the Executive Secretary of that movement, was the guest of the corresponding organization in England a year ago. It must at once be clear to every one that there is great value in such exchange visits and such an interchange of courtesies. These are bound to bring the missionary agencies of America and of Great Britain much closer together and also to prove an important

factor, though a small one, in the direction of international friendship.

Miss Entwistle is a member of the Wesleyan Methodist church and of the Sunday School Department Committee of her own denomination. For seven years she served as organizer and lecturer for junior missionary education for her denominational missionary society. Her activities have not been confined to her own denomination, however, for she has held important positions with interdenominational agencies. She is a member of the Junior Committee of the United Council for Missionary Education and also a member of the Primary Committee of the British (Sunday School) Lessons Council. She is well known as a lecturer on missionary education, psychology and storytelling.

After spending a week in Canada, Miss Entwistle plans to arrive in New York on June 13. She will remain in that vicinity for two weeks for conferences, talks and visitation. She will be at the M. E. M. conference at Silver Bay, June 27-July 6, which, by the way, will be a notable occasion, since the twenty-fifth anniversary of the organization of the Missionary Education Movement will be celebrated at this time and place. The following week will be spent at an M. E. M. conference in Toronto, after which she will be at Ocean Park, Maine, for a few days of the Missionary Education conference. Following this, she will have four days at the Women's Foreign Missionary conference at Northfield, Massachusetts. After visiting some of the Negro schools in the South, she will attend a conference of United Presbyterian young people in Pennsylvania before returning to England.



Progress Money—Ourselves; Lincoln Day Offering—All of Us!

By Secretary GEORGE N. WHITE

DO these cryptic words mean anything to you? They mean a great deal to the hard-working presidents of our American Missionary Association schools, for they indicate the twofold program going on within the schools. For several years these presidents and principals have not only directed their academic activities but have developed local cooperation of their communities in support of the schools. During last year twenty-five thousand dollars came into the coffers of our schools from this source. This is a far cry from the utter dependence of the community upon the A. M. A., not only for educational oppor-

tunity but in some instances for the supplying of bodily needs.

Last fall at the A. M. A. Principals' Conference a further step was taken. "Are we not in danger," some one asked, "of becoming selfish by constantly applying the money we raise to our own needs, great as they are, and forgetting the many years when all our support came from without? Let us share the money we are getting with others." And thus came about the program indicated by the title of this article. During the rest of the year the schools are constantly busy in raising "progress money," that is, money devoted to their own main-

tenance and support, but on Lincoln Sunday every one turns aside from this purpose, worthy as it is, to raising a fund to be sent directly into the treasury of the A. M. A. This money goes into the general funds of the A. M. A., which means that every school is helping every other school.

What was the result of this program? Twenty of our schools sent in amounts ranging from ten dollars to nearly twelve hundred dollars. Seven of them sent in a hundred dollars or more, five of the seven being in distinctly rural communities. We are still gasping for breath over the achievements of the three rural schools which reported the astonishing sums of approximately twelve hundred, six hundred and three hundred dollars respectively. Another rural school where, until two years ago, we did not dare charge a respectable tuition fee, sent in nearly one hundred and sixty

dollars; while the smallest of our rural schools sent in one hundred and nine dollars. A school located in a city still swayed by prejudice against Negro education sent in two hundred and fifty dollars, while still another city school struggling to raise ten thousand dollars in "progress money" turned aside long enough to raise one hundred dollars for "all of us." And so the story goes. Practically all the schools which had ambitious, forward-moving programs resisted the temptation of putting every penny into these campaigns and sent in checks indicative of their desire to share the task with the A. M. A. One principal duplicated the offering of his entire school. One longs for time and space to tell some of the stories back of it all, but if the tale were told there would be as many stories of real self-denial as there are dollars in the total.

❖ ❖

A Night Ride Through the Snow

By REV. HAROLD E. JOHNSON, *Hill City, South Dakota*



WE not intimately acquainted with the Congregational Church Extension Boards can hardly appreciate the extent of the work that their assistance has made possible. They have not only placed a service car

upon our field, but they also pay six hundred dollars a year towards the support of the missionary. Without this aid the work could not possibly be done. Our parish in the Black Hills consists of Hill City, which is the headquarters of the missionary, and Keystone, Pine Camp, Deerfield and Rochford, which are outposts. This narrative deals with the work at Deerfield and Rochford.

Deerfield is an inland post office twenty-two miles west of Hill City. The principal occupation in this locality is ranching. Hundreds of cattle are run along the well-watered valleys and grassy meadows and are sheltered from storms by the dense growth of pine. This is a beautiful country. The hand of God may everywhere be seen. But, though surrounded by natural beauty, the inhabitants have had but few opportunities for religious services.

When the writer came to Hill City about two years ago, he drove to Deerfield to ascertain if services were desired there. He was referred to a rancher who had sponsored previous efforts of the sort but was informed by him that the people were "too busy to bother with such foolishness."

As we never go where we are not wanted, we let the matter rest for a while. During the following year, however, the missionary had occasion to meet many of the young men from that district through their association with him in American Legion activities. An intimate acquaintance with them began which resulted in a request for services at a schoolhouse two miles north of Deerfield. There the missionary has conducted services monthly ever since, when the roads and weather would permit.

Through the efforts and interest of Assistant Superintendent Williams of Rapid City, Rochford was likewise opened for services. This place is thirty miles from Hill City and is an old mining town, now nearly deserted. Services are held here monthly when roads and weather permit.

The response to invitations to the services has been very gratifying. The attendance has never been less than twenty-five and as high as forty. Some come in wagons, some on horseback or in cars, and others "hoof it" to the meetings. Many come from considerable distances, some as far as ten miles. Usually the whole family is in attendance; they all are hungry for the gospel message.

Often, when the weather is unfavorable, friends urge the missionary not to attempt that long drive, but the inner urge of the Spirit is such that it is harder to stay away than to go. For the people are sure to be on hand at the schoolhouse, coming through rain or snow, so rather than disappoint them the trip is made. Take for example one Tuesday evening, the appointed night for Deer-

field, when the missionary had been substituting all day for a teacher in the Hill City schools who was on the sick list. The weather had been blustery and as night approached the mercury continued to fall. There were six inches of snow at Hill City, but the roads were still passable. At half-past four the telephone rang. The postmaster at Deerfield was inquiring if the missionary was coming, so that he might tell the people on the two phone lines with which the post office was connected. He was assured that if the little old service car could make it there surely would be services.

The mercury registered five degrees below zero when the missionary pointed the car westward on its thirty-mile journey. Night soon was upon the hill country, but with the coming of evening the sky cleared and all was serene. Hardly a breath of air stirred the pines, heavy laden with the new-fallen snow. Soon the moon cast a silvery light over all and the trees by the roadside and on every hill were resplendent with the dazzling light of myriads of transient snow diamonds. No eye ever witnessed a more beautiful sight. Before long the road lay before us without a track. For mile after mile the service car was the first break in the dazzling whiteness. We now pushed our way through the shadow of the pines, then out again into the beautiful moonlight. The snow became deeper and deeper until, at the final ascent, it was hub deep.

Would anyone be at the schoolhouse? Oh, boy! The sight that greeted the eye made the heart leap. The building was brightly lighted; cars, bobsleds and saddle ponies were in the yard, and a hearty welcome awaited the field worker of the Congregational churches. An organ had been procured and a lady had practised several familiar songs, so the service was an assured success. After the singing of a few songs there was the scripture reading, a prayer, a short talk to the children, a song and then the sermon. Not even the youngsters dozed off. All were attentive and in the spirit of worship. At the close of the service there was

✻ ✻

The Hampshire East Association Bulletin

THE Hampshire East Association (Massachusetts) issues an occasional bulletin through its Religious Education Committee, for the inspiration and guidance of Church School leaders. A recent number contained a dramatization on Sunday School work given in one of the schools of the Association, the Second Congregational of Amherst. There are also helpful paragraphs from addresses on religious education, and some interesting bits of history such as the following:

"In 1827 the Hadley Mills Sabbath School So-

a handshake all around. A rancher picked up his "five-gallon" hat and took up an offering to defray running expenses. This offering amounted to about three dollars. Plans for the baptism of some children at the next service were discussed, requests for week-day religious instruction in the school were considered. Followed a brotherly "God bless you," and they were off to their homes, the missionary to stop at a nearby ranch for a cup of coffee before the return journey.

Meanwhile the cold had become more intense, but all was so still that it could scarcely be noticed. Coyotes howled upon the ridges or skulked in the shadows of the pines. An occasional deer crossed the trail in front of the car, pausing in the glare of the headlights for an instant and then gracefully bounding away into the forest. In the ascent of one steep incline the low-band on "Henrietta" needed to be tightened. This done, we were off again on the home trail. Once the car skidded into a ditch, but a shovel carried for such emergencies soon cleared away enough snow to permit a return to the road. During this brief stop the occasional "yeowl" of a bob-cat gave assurance that company was not far off. Again the journey was continued in that beautiful moonlight. Through enshadowed canyons, under the snow-laden pines, up hill and down, until, at midnight, home was reached. The mercury had fallen to twelve degrees below zero. But was that journey a hardship? No! An evening prayer of joy and thanksgiving was given to the "Father of all" for the opportunities of the day, for the assurance of his blessing upon the labors; for the blessing and comfort of a home; for the wife who encourages the missionary, bravely shares his hardships and renders such important help; for the boy who plays "preacher" and says, "Some day, Daddy, I'll preach for you"; and for the interest and prayers of our sister churches, whose contributions make possible the work in our parish. Then a night of rest to prepare one for other labors.

ciety was organized in what is now known as North Hadley. There were thirty-six scholars and a library of seventy-one volumes was purchased. According to the regulations it was made the duty of each teacher to pay constant attention to his or her class, to keep a record of the names and ages of the pupils, their absences, and an accurate record from Sabbath to Sabbath of their proficiency and behavior. The absence of any scholar two Sabbaths in succession required the teacher to visit his parents and ascertain the reason for absence."

Good Advertising

IF Jehu, the son of Nimshi, was known by the speed with which he drove, the modern chauffeur can be known by the place where he stops. The automobile can be the Lord's chariot as well as the devil's. A row of machines in front of a church is better than columns of advertising in the papers. The crowd goes where the crowd is. If you want others to go to church, go there yourself. It is also often as easy to take a number of people along with you to church as to take them to a picnic.

As soon as this picture came to our hand in the New York office we wanted to know more about the place and the church; and so do you when you look at our reproduction of it. The place is Treynor, a small inland town of about two hundred and twenty people, fifteen miles southwest of Council Bluffs, Iowa. The people within a radius of twenty-five miles are for the most part Germans. Their fathers came to this country directly from the fatherland in the middle of the last century and have always been loyal Americans. The church has recently sought membership in our denomination. The population within twenty-five miles numbers about three thousand. Within that radius there are seven other churches, but none of them, except one Lutheran Church, has a resident pastor. Our church is the only one in the town. It ministers as happily to English-speaking members as to German-speaking. A similar arrangement in many other localities is something to be greatly desired. Its membership is one hundred and fifty-three and its Sunday School numbers one hundred and eighty-nine.

This long row of automobiles is a sign of prosperity as well as of interest. But when this house of worship was being put into shape four years

ago the residents in Treynor were in bad financial condition. There was a big drop in the price of farm products while the freight rates were high. The people were also building a new high school and consolidated school right opposite this church at the cost of about \$60,000. Of that sum the



ZION CHURCH, TREYNOR, IOWA

members of the church were paying \$25,000 and they felt the need of outside help. Fortunately it that the denomination through its Building Society can come in like a big brother at just such a moment and fix the case up. By a loan of only a few hundred dollars the Society led a company of believers in this town to have new confidence in their enterprise and to feel the worth of a fellowship that was new. Similar cases come before the Executive Committee of the Board of Directors every month and each case is decided on the basis of information secured in the locality and a knowledge of the various questions involved. Awaiting the action of the Building Society, the Iowa State Conference in 1924 advanced \$600 to this church. By this small assistance the church has come into possession of a property valued at \$10,000; but most of all it has become able more and more to lift before people the banner of truth and love. May the row of autos grow longer!



People's Church, St. Paul, Minnesota

THE Church Extension Boards aid in the work of a large number of foreign-speaking churches in the United States. Under their direction are six departments of foreign-speaking work: Dano-Norwegian, Finnish, German, Slavic, Spanish-speaking and Swedish. Of these, by far the largest number of churches and members are in the German department. These people have a great reverence for the spiritual side of life and make a real endeavor to sustain any work that

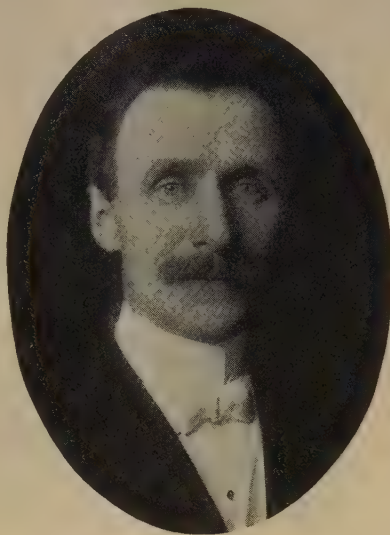
they once have started. The total membership of the Western group of German churches is more than twenty thousand, not counting the considerable number which now holds services exclusively in English.

People's Church, St. Paul, Minnesota, is an outstanding example of a church that has held its own in the face of unusual difficulties. Its organization dates back many years. It was for a time disbanded, and only the earnest efforts of the faith-

ful few have revived it and made it the far-reaching influence for good it has now become. Much credit for its successful emergence from perilous vicissitudes is due to the energetic and consecrated pastor, Rev. E. L. F. Warkentien. When he took up the work, about sixteen years ago, he realized that it was necessary to be of service to the people economically as well as spiritually. An epidemic of influenza gave him many opportunities to minister to the sick of his parish regardless of race or creed, a policy that is continued to the present day. He also became a sort of individual employment agency, going from place to place seeking work for people who were unable to secure it for themselves. He was at the same time instrumental in providing shelter for the homeless, sometimes for families, more frequently for individuals, and saw to it that they were supplied with fuel and food. All this, which took up many hours each day, was in addition to visits in homes, hospitals and prisons and also to his regular church families.

It is not very remarkable that a church thus served should flourish and make steady gains in membership, notwithstanding the fact that the congregation is made up of people the nature of whose

employment often makes their stay in the city more or less transitory. Mr. Warkentien, during his sixteen years of service, has seen four Protestant churches vacate their buildings in the vicinity of People's Church and remove elsewhere for this reason.



REV. E. L. F. WARKENTIENT

The greatest need of this community at the present time is that of a more adequate plant. It is the hope of pastor and people that before very long the present building may be remodeled and fitted to render a larger and more helpful service to the community. Its present influence for good is remarkable and very evident; it is favorably regarded by the people of the entire city. Young men and women who have come from this missionary church are tak-

ing an active part in the Christian work at many other places. If it could have the proper facilities this church could minister to a much larger number of people. Its activities are not confined to its own communicants, but it invites the poor and lowly, the worn and troubled, of the entire community to share their needs with the pastor and members, whether they be needs of food and shelter or of fellowship and cheer. Here is a church which manifests a real missionary spirit.



Merger in Southern California

By MRS. ROBERT L. BOWEN, *Los Angeles, California*

Secretary Congregational Women's Missionary Society of Southern California.

IF the individual church prospers best with a unified budget and a single women's organization looking after the women's interests in the individual church, as well as home and foreign missions, is it not logical to believe that the representatives of those same women on the Women's Boards could function much more efficiently with but one organization? Such an organization had for years been the cherished ideal of some of our wise, forward-looking workers, and in 1925—"merger" being in the air—our dreams were finally realized.

At our annual meeting in Riverside, amidst most impressive surroundings, the motion was presented to the women of Southern California, that the Woman's Board of Missions of the Pacific, Southern Branch, and the Woman's Home Missionary

Union of Southern California, become the Congregational Women's Missionary Society of Southern California. This motion passed without a dissenting voice; the lack of complications in the operating of the new organization attests its timeliness. The hour has come when everything we were doing as separate Boards could equally well—or perhaps better—be done through a single organization. Our women are of missionary mind, without prejudice as to "Home" or "Foreign,"—our aim service wherever needed—so that the merger required a minimum of mental readjustment.

There has been no material change in our constituency; we are asking our women to get behind the whole program of the whole church, and since we are doing all we can to build up the smaller and weaker churches, even those without auxiliaries

are entitled to representation at our Annual Meeting. We feel those are the churches that most need the inspiration of our days together. Often one or two women interested in missions can carry home from an Annual Meeting enthusiasm that will spread through a group.

We cooperate very closely with the Conference, doing all we can to put over any missionary or stewardship program sponsored by the Conference.

We put before our women as an aim a "Standard of Service" covering ten points, for each of which attained they are given ten credits. Since we no longer work on a percentage basis, our first aim is "Full church apportionment raised." The Standard is sent to the auxiliaries in poster form. Each point a stone in the wall (Nehemiah 4:6), and if it is even measurably attained, it means that the women of that church have put over a well rounded

program of missionary education and missionary giving for the whole church.

We have for many years in Southern California been stressing the apportionment, rather than designated gifts. Our people have become quite converted to this method, and have come to think largely of "Church Benevolence" as a unit. We, therefore, have not so much felt the need of special projects to take the place of the work formerly assigned to the Women's Boards. In our Conference the project method is being used when requested by any individual church, but it has not become general.

Under our present plan the women are free to bend all their efforts toward the promotion of a general program of missionary education, which must inevitably be followed by larger gifts of both money and service.



Missionary Education in Ohio

A RECENT number of the *Ohio Congregational News* contains an interesting account of an all-day session of the state Religious Education Committee, devoted to the purpose of formulating a program of missionary education for the local church. The meeting was a marked indication of the fine spirit of cooperation between the various groups interested in this work.

The committee adopted tentatively the outline for graded missionary education prepared by Secretary Lobingier of the Education Society's department of Missionary Education, and appointed a committee to work out courses for grades above the primary and junior ages. It was unanimously agreed that

every local church should have a missionary education committee and that this committee should be consulted in the assignment of projects to the various age groups in the church, and also in the development of the missionary education program for the Church School.

A significant result of the discussion was the clearly unanimous opinion that there should be a unified program of missionary education for each church and that this should be an integral part of the religious educational work. It is hoped that in due time every church in Ohio will have a complete program of missionary education which shall include all departments of its church work.



He Cut His Own Salary, and the Church—

By Superintendent CLATON S. RICE of Utah

THE story of how W—— Mission church went to self-support is worth telling. It is not the desire to glorify the young minister that impels one to relate this. He has glory enough in his own soul, and words of praise from men are little things. The story is worth recounting, however, that other churches and ministers may know how one church found the way out.

On the surface there seemed to be no good reason why W—— church should go to self-support this year. The season has been a bad one for apple-growers and none too good for farmers, and most of the folks in W—— church either raised apples or farmed.

Beneath the surface, however, if one could have

peered in, there was a good reason why a change might be imminent. There was an unseen, seething volcano of emotion in the soul of the devoted young preacher who had ministered to W—— church for more than a year, forcing him to think thoughts which were destined to produce action. His thoughts must have run something like this:

"Here I am, a minister of Jesus Christ in this community of living souls, a minister pledged to a life of service and sacrifice. Yet, if I am not mistaken, I am receiving more salary this year than the average man in this community is making. Fifteen hundred dollars isn't much as salaries go, but it is a lot for this community where folks are compelled to live on very little.

"Of course, I know that I am spending some of my salary on those who need help, but that doesn't change the fact that I, a minister, pledged to a life of sacrifice, am receiving more this year than the average man in my community. Have I any right, situated as I am, a minister of Jesus, to receive more than the average man here is making?"

"Then there is another factor which I must face. About one-fourth of what the church pays me comes from the Home Missionary Society. There may be churches which need this aid a lot more than we need it, in spite of the fact that the folks are poor here. I wish that we could do without it. I'd almost be willing to have my salary cut the whole amount of the home mission aid if I thought it would be the best thing for the church. I doubt if it would be the best thing though.

"I wonder, now, if this plan would work: I'll promise to cut my salary one-half of the amount we are receiving from the Home Missionary Society if they will promise to raise the other half themselves and go to self-support. It is only fair that the church should make some sacrifice if I am going to make one. Otherwise my sacrifice may impoverish them. But if both will sacrifice

it is entirely possible to go to self-support."

He talked it over with his church Board and with others. Some of his friends told him that he was doing the unwise thing in suggesting a reduction in salary, that the church would not rise to his challenge nor appreciate his motive, and that he was setting a dangerous precedent. I believe that the state superintendent told him that and more too.

But the volcano within him wouldn't let him rest. He stirred the church up and they went out on the E. M. C. with the understanding that he was to take a cut in salary, and that if the church would rise to its opportunity it might throw off its swaddling clothes and attain self-support.

It rose. It had to rise with such a leader, in spite of the bad year. Self-support is now assured. The preacher is happy because his salary is to be cut, gloriously happy. Meanwhile the volcano within him is not still; it will never be still. It is rumbling in another place now. Just where and when it will break forth no man knows. When it does, something equally unorthodox and splendidly worth while will occur. Young idealists have a fashion of doing things in just that way.



The Penitentes of New Mexico

By MISS FANNIE M. ISHAM

WE have just passed the Lenten season, with Good Friday and Easter Sunday bringing deep thoughts to each one; and I, here among the adobe homes of the mountains, seeing and hearing the doings of the Penitentes, have felt as if I must needs close my eyes and brush away the cobwebs from my brain, in order to realize that I really am in one of the United States and among people of a Christian land.

The Penitentes are said to have had their origin in Europe during the Middle Ages. The remaining few are scattered in parts of New Mexico and Arizona; they are Catholics but not allowed to hold meetings in the Catholic church, having a building of their own, called the Morada (Mo-ra-tha). Little is known of them except during Lent; they begin their separate and sacred meetings on Ash Wednesday. The men attend clothed only in white cotton trousers, bare feet and backs and a veil of black over their heads. The weather has been cold and raw. Walking with bare feet over the cold ground, the path strewn with rocks, you can plainly see would bring great discomfort, but they feel they must suffer in silence.

They believe in self-torture in penance for past

sins and lash themselves with a braided rope of soap weed or tree cactus, the end made of a ball of cactus needles, until the blood is drawn and runs down staining their trousers. Then while kneeling in prayer some one sprinkles their backs with salt water. Though intensely painful, it may be a good thing for them, as the salt water is cleansing and healing. They make vows, and one carries the cross, a heavy, cumbrous thing which tries their strength to the limit. As they pass along some one follows closely, so that if strength gives out the cross can be shifted to another back and shoulders.

Services are held Thursday and Friday evenings during Lent. During Holy Week the men go to a building adjoining the Morada on Wednesday and remain until Saturday noon, eating little but *panoche*, made of sprouted wheat, and coffee. There is a cross which stands just opposite the door to the Morada and the Calvary Cross some distance up the hill. That remains through the year, but about ten days before Easter twelve more crosses are placed between these two. When they have what they call a Praying Band they leave the building with three men in front, the center one

carrying the Crucifix, the rest of them divided into two lines back of the two outside men. Singing as they go, they stop at each cross to kneel and pray. Then simultaneously they all lean forward and strike their foreheads on the ground, then rise and go to the next cross until all have been passed.

During Holy Week, Cubero had a missionary priest who was one of the refugees from Old Mexico. He held special meetings in the Catholic church and insisted that the Penitentes should attend all of his services. He also forbade their carrying on many of their customary doings for

the public eye, so there was more secrecy than usual. He did a great deal of talking to the communicants in regard to being true to their church and not attending our missions or day schools, calling us teachers "white devils." The Penitentes' idea of duty is over with the crucifixion ceremony and that night the extra crosses are removed. They return to their homes Saturday to end it all with a big dance where there is plenty of "white mule." This year the missionary priest would not allow them to have that dance Saturday night, so it was postponed to Sunday. Easter Sunday has little meaning for them.



A Service of Church Initiation

Used in the First Congregational Church, Willimantic, Connecticut

By REV. ARTHUR S. WHEELLOCK, *Minister*

FOR several years now, like many other pastors, I have been conducting preparatory classes for boys and girls during the Lenten season; but until this year I have never had anything in the nature of an Easter Sunday ingathering. Our devotional and evangelistic literature has encouraged it each year with commendable persistence, but I have always maintained an attitude of obstinate resistance. Easter is a day of such peculiar significance, possessing in itself such unique possibilities for a moving and dramatic service of worship that it has not seemed the time or place for including another service that ought to be equally impressive. To add two such features as the reception of members and the Lord's Supper to an already lengthened service seems like a most unfortunate procedure.

Nevertheless it remains true that many people are receptive to the Christian message during the Lenten season and desire to join the church on Easter Sunday. The problem then is to preserve the unity and beauty of the Easter Sunday service and at the same time to find opportunity for including the reception of new members on this day of joy and consecration. Confronted by this problem, my mind has been casting about for a solution during several years of pastoral experience, and at last I have come upon what seems to be an adequate answer to the problem. The answer is not mine, and so I can commend it with all the more enthusiasm and assurance. In the February number of the *Journal of the Religious Education Association* there is an article by Miss E. May Munsell on "A Dramatic Church Initiation." The one recommendation in the article with which I do not agree is the suggestion that this service be given on Sunday

morning. Even so worshipful and significant a service as is suggested can never take the place of the Easter festival with its word of hope and immortality. But if the same program can be carried out on Easter Sunday afternoon, then it answers the needs of many a perplexed pastor.

On Easter Sunday, April 17, in the afternoon, the church of which I am pastor made just such a use of this service. It proved remarkably effective in impressing the young people with the great importance of uniting with the church. They felt that it was their service, centering around their decision to follow Christ. The young candidates entered the church marching in procession, took their places at the front of the church and had a large share in the ritual. It was especially impressive when they lifted their voices in song, prayer and scripture and then made their vow of loyalty to Christ and his church. It was quite evident to everyone that the young people gained an impression they will not soon forget. This impression was greatly heightened by the inclusion of brief addresses by representatives of the different activities and organizations of the church. These addresses set forth the responsibilities and privileges of a church member. A Justice of the Supreme Court represented the deacons; a leading young business man spoke for the trustees; and a young man of sixteen years spoke as a representative of the Young People's Council. There were also brief talks by the president of the Ladies' Society and the superintendent of the Church School. The dialogues between the minister and two young women representing the Spirit of the Church and the Spirit of the Denomination also proved very effective, bringing out certain impor-

tant facts in the history of the Christian church and emphasizing the spirit and accomplishments of Congregationalism. And, of course, the Lord's Supper, with its intimate and solemn fellowship, made a beautiful and suitable climax to the service.

In conclusion, let me say that not the least attractive aspect of the service was the fact that most of those who attended proved to be close friends or relatives of those who were uniting with the church, so that there was none of the garish curiosity and irreverent craning of necks which sometimes mars an Easter Sunday service.

The following is the form of service we used, which differs but little from the original one suggested by Miss Munsell:

A Dramatic Church Initiation

For Those Uniting with the First Congregational Church, Willimantic, Connecticut

Easter Sunday, April 17, 1927, at 4.30 o'Clock

The Lord's Prayer.

Choral Amen.

Hymn: "O where are kings and empires now
Of old that went and came?"

(Entrance of the Spirit of the Church Universal.)

Dialogue of Minister and Spirit of the Church.

(Young candidates in front pews rise.)

Spirit of the Church:

Young people of today, I call upon you to renew the high and holy faith of the past in true worship of God and to carry forward these, my greatest traditions.

(Spirit of Church takes seat at rear of platform.)

Consecration Period: *(Candidates in unison give the following hymn, reading and prayer.)*

Hymn: "Faith of Our Fathers."

Reading: "Not that I have already attained or am already made perfect, but I press on if so be that I may lay hold of that for which I was laid hold on by Christ Jesus.

"Brethren, I count not myself yet to have laid hold, but one thing I do, forgetting the things that are behind and stretching forward to the things that are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."—Philippians 3:12-14.

Prayer: Heavenly Father, creator of all the good and the beautiful in our lives, help us to see and enjoy whatsoever is lovely and of good report in the world. Help us, as Christians, to live like Jesus, working for a better world and consciously trying to spread his spirit of good will and service. Amen.

(Young candidates are seated.)

The Pastoral Prayer followed by the Lord's Prayer.

The Anthem: "I will love Thee, O Lord" . . . Harry B. Gaul

The Offertory: "Benediction" Dubois



D. V. B. S. Handbook

THE "International Handbook of Vacation Bible and Church Schools," for 1927, is a convenient pamphlet of eight pages, containing some statistics showing the growth of this important movement in the United States and other countries, list of books on organization and administration, texts for various grades that are recommended by the different denominations, and other useful information.

This is another example of the valuable coopera-

The Doxology.

(Entrance of the Spirit of Congregationalism.)

Dialogue of Minister and Spirit of Congregationalism.

(Young candidates in front pews rise, and one representative receives the parchment roll.)

Spirit of Congregationalism:

Young people of today, I present to you this Mayflower Compact and this heritage of noble men and worthy deeds that in the years to come you may also carry my spirit of democracy, freedom and self-government and Christian fellowship to all mankind.

(Spirit of Denomination takes a seat at rear of platform—opposite the Spirit of Church.)

Hymn: "O God, beneath thy guiding hand

Our exiled fathers crossed the sea."

(During the last stanza the selected representatives of the Church Organizations take place on platform.)

Brief Addresses by Minister and

Representative of Official Committee

Representative of Board of Trustees

Representative of Women's Association

Superintendent of the Church School

President of Young People's Council

(Young candidates rise.)

Minister: Young people of the church, we have presented the noble ideals of the church of the past and her glorious opportunities for you today, and this church now invites you to bring your new note of hope and your pledge to carry forward this great work.

Hymn: "Fairest Lord Jesus."

(During this hymn the young candidates, carrying flag, take places on platform opposite Representatives of the Church.)

Minister: We gladly welcome you into our fellowship.

Response by the Candidates.

Minister: We ask all others who are coming into the membership of this church today to join these young people here upon the platform and to confirm their faith.

Baptismal Service.

Right Hand of Fellowship or other form of welcome.

Hymn: "Blest be the tie that binds our hearts in Christian love."

(First stanza only, sung by entire congregation, without organ.)

Minister: The ministers and officers of the church, together with the entire church body, accept and ratify the pledge of these young people and these other new communicants, by serving to them, and partaking with them, of the bread and wine of the communion service, thus merging our symbolized consecration into another symbolization which has been repeated ever since the days of Jesus, the celebration of the Lord's Supper, in which we ask all those who love our Lord and Savior, Jesus Christ, of whatever faith and creed, to join with us.

Organ Interlude.

(All people on platform, including the Spirit of the Church and of the Denomination, return to front pews.)

The Celebration of the Lord's Supper.

Closing Hymn: "The Church's One Foundation is Jesus Christ the Lord."

The Organ Postlude: "Priests' March" . . . Mendelssohn



tive work in religious education carried on by these interdenominational agencies. This pamphlet is issued by the International Association of Daily Vacation Bible Schools, which now operates as an auxiliary of the International Council of Religious Education.

Anyone desiring a copy of this pamphlet may get it, free of charge, by addressing the Congregational Education Society, 14 Beacon Street, Boston, Massachusetts.

Re-create Me

MARY E. EDGAR

C. H. LOWDEN

God, who touchest earth with beauty Make me lovely too; With Thy spirit

The first system of musical notation for the hymn 'Re-create Me'. It consists of a treble and a bass staff. The treble staff begins with a treble clef, a key signature of one flat (B-flat), and a time signature of 6/4. The melody is written in half and quarter notes. The bass staff begins with a bass clef, a key signature of one flat, and a time signature of 6/4. The accompaniment is written in half and quarter notes. The lyrics 'God, who touchest earth with beauty Make me lovely too; With Thy spirit' are written below the treble staff.

Re-create me Make my life a.....new A.....men.

The second system of musical notation for the hymn 'Re-create Me'. It consists of a treble and a bass staff. The treble staff begins with a treble clef, a key signature of one flat, and a time signature of 6/4. The melody is written in half and quarter notes. The bass staff begins with a bass clef, a key signature of one flat, and a time signature of 6/4. The accompaniment is written in half and quarter notes. The lyrics 'Re-create me Make my life a.....new A.....men.' are written below the treble staff.

2.

Like Thy springs and running waters
Make me crystal pure;
Like Thy rocks of towering grandeur
Make me strong and pure.

4.

Like the arching of the heavens
Lift my thoughts above;
Turn my dreams to noble action
Ministries of love.

3.

Like Thy dancing waves in sunlight
Make me glad and free;
Like the straightness of the pine tree
Let me upright be.

5.

God, who touchest earth with beauty
Make me lovely, too;
Keep me ever by Thy Spirit
Pure, and strong, and true.

In answer to the request made by the Department of Town and Country Work many are sending in (1) their favorite hymn of country life, (2) their favorite poem, (3) their favorite prayer and (4) their favorite Scripture. Approval of a rural manual of praise and prayer is expressed, and it is hoped that the time will come when one may be available. Have you sent in your contribution? The Department is desirous of passing on to those interested the best things the age offers in the way of art, beauty and music.

The above is an exquisite sample of a country life hymn and tune which has been received.

Help Wanted!

HERE are some of the most recent requests for equipment for home mission fields. The budget of the Church Extension Boards is not sufficient to provide for them. Correspondence is invited. Write to the office, 287 Fourth Avenue, New York City.

Arizona	Hymn books, Bibles, charts, maps, organ.
Florida	Sunday School chairs for primary department.
Maryland	Hymn books.
Michigan	Primary department outfit.
Montana	Some financial help on maintenance of car; starving for books, especially scientific; invalid wheel chair of drop-arm variety for use of missionary's wife, who is just recovering from fractured hip bone.
New Mexico	Projector; and, as this is a new work, we need everything.
Texas	Need an automobile very much. Have bought a used car and given my note due July 10 for it. Traded in nine-year-old car. Good stereopticon.
Wyoming	Picture machine.

A Young People's Code

A NOTHER illustration of the type of work that has been suggested by Mr. Stock as a year's program for young people came in a letter from Rev. N. P. Olmsted, of the First Congregational Church of Brainerd, Minnesota. It is so suggestive that we want to pass it on. Mr. Olmsted writes:

"My dear Mr. Stock:

"In your handbook, 'A Year's Program for Young People,' you suggest the building of a code of ethics by the young people. Our group of high school students has found it an interesting and profitable adventure. Early in February one meeting was devoted to it, and each member present wrote a code. This material was worked over by one committee, was discussed and revised, turned over to another committee, revised some more, and ordered printed. By the way, the enclosed copy was printed by a fifteen-year-old boy, his first experience in a printing office. He did the work for a merit badge in Boy Scouts. It is entirely the work of the young people, no adult had any part in it so far as I know. I thought you would be interested in looking it over."

The code is as follows:

As a True Christian I Should:

1. Attend church services at least once a week and try to profit by the lessons taught.
2. Read the Bible frequently, thus acquainting myself with the teachings of Christ.

3. Obey all laws and thereby make myself a credit to my community.
4. Always bear the Ten Commandments in mind as an essential element in my life.
5. Consider loyalty, where loyalty belongs, as a very important obligation.
6. Be considerate and kind to the helpless, and respectful to my elders or superiors.
7. Do my best to control my temper and be agreeable to others.
8. Overlook the faults of others, or, if possible, help them to rid themselves of them.
9. Be obedient and don't be so pedantic as to scorn advice.
10. Do things without thought of reward.
11. Keep clean mentally, physically and vocally, and abhor smoking, liquors, or other injurious factors.
12. Respect the property and rights of others.
13. Read only clean and helpful literature.
14. Be satisfied with what I have, or if something is wanting, strive for it honestly.
15. Be ambitious.

THE Boulder School of Missions for the Rocky Mountain Region, held under the auspices of the Council of Women for Home Missions, will hold its eighteenth session June 20 to 29 at the Boulder Chautauqua grounds. Fine leaders will teach the Mission Study text books. A young

woman's lodge, a girls' camp well led and chaperoned, and a live children's department giving missionary and kindergarten instruction are other important features. For further information address Miss Mary L. Townsend, 1264 Washington Street, Denver, Colorado.

Program Topic—June

Our Sunday School Extension Society

By OLIVE PEARSON

Theme: Children of Christian America.
How may our children grow in wisdom, stature, and in favor with God and man?
Devotional Service.

Brief summary of the first six chapters (or excerpts from them) of "The Hidden Years," by John Oxenham.
Ford Pictures of Children in Several Situations of American Life:

The Rural Child. Four-fifths of the people are not reached by the rural churches. 11,000,000 children in rural and village schools.
References:

"Who Is She?"—THE AMERICAN MISSIONARY, November, 1926, p. 326.

"Recruits for Tomorrow"—THE AMERICAN MISSIONARY, January, 1927, p. 413.

"From College Campus to Country Church"—THE AMERICAN MISSIONARY, February, 1927, p. 452.

"Pioneering in Sunday School Work"—THE AMERICAN MISSIONARY, April, 1927, p. 562.

"Evangelism Through Literature"—THE AMERICAN MISSIONARY, May, 1927, p. 586.

The Child of Congested City Quarters.

References:

"The Madonna of the Curb," in "Chimneysmoke," by Christopher Morley.

"For a New America," pp. 35-45, by Coe Hayne, secured through Church Extension Boards.

"Welcoming College Workers"—THE AMERICAN MISSIONARY, October, 1926, p. 267.

The Child of the Migrant Worker.

Material may be secured from The Council of Women for Home Missions, 105 East 22nd Street, New York City, New York.

"The Conservation of Children Migrants"—THE AMERICAN MISSIONARY, June, 1926, p. 118.

Discussion of the Church in Service for Them.

Appropriate hymns would be those in the vein of youth seeking the best, as suggested:

Shepherd of Tender Youth, "Worship and Song."

Just as I Am Thine Own to Be, "Worship and Song."

Now in the Days of Youth, "Worship and Song."

I Would Be True (worship services) "Worship and Song."

Mob Murders and the Honor Roll

MARKED increase in mob murders during the last year was a great shock to the churches in their campaign for a lynch-free land, according to a statement accompanying the Honor Roll of states free from lynching in 1926, lately made public. This is the fifth annual Honor Roll issued by the Commission on Race Relations of the Federal Council of Churches. A direct challenge to redoubled efforts to arouse public opinion against lynching is the way church leaders sum up the situation.

"Five states formerly on the Honor Roll had to be removed this year because of the reappearance of mob murder within their borders," says the report accompanying the Honor Roll. "One of these states, New Mexico, had had a record of no lynching for a period of ten years preceding. The four other states which were free of the evil in 1925, but which lost their places on the Honor Roll because of lynchings during 1926, are Kentucky, South Carolina, Tennessee and Texas."

"The year 1926 was a great shock in the campaign of the churches to make America a 'lynch-free land,'" according to a statement made by Rev. Walter Ainslie of Baltimore, chairman of the executive committee of the Federal Council's Commission on the Church and Race Relations. "Many church leaders," he said, "recognize the increase in the number of victims in 1926 as a direct challenge and are redoubling their efforts to arouse public opinion to stop mob murder in America. There was a total of 30 persons lynched in 1926,

which was 13 more than in 1925 and 14 more than in 1924.

"The total number of states free of lynching in 1926 was 38, which was the same total as in 1925 and in 1924, and one fewer than the total number without any lynchings in 1923. The number of states in which lynchings still occurred in 1926 was 10, the same number as in 1925 and in 1924; the number having lynchings in 1923 was 9."

The list showing the states free from lynching in 1926, in classified groups over periods of years, is as follows:

States that have *never* had a record of a lynching: Massachusetts, New Hampshire, Rhode Island and Vermont..... 4

Additional states that have no record of a lynching since 1886: Connecticut, Maine and New Jersey..... 3

Additional states which have no record of a lynching during the past twenty years: Delaware, Michigan, Wisconsin, Nevada.. 4

Additional states which have no record of a lynching during the past fifteen years: Idaho, Indiana, Iowa, Maryland, South Dakota 5

Additional states which have no record of a lynching during the past ten years: New York, North Dakota, Oregon, Pennsylvania 4

Additional states which have no record of a lynching during the past five years: Arizona, California, Colorado, Kansas, Min-

What the Treasury Says

Apportionment Receipts for February, March, April, 1927

	1927	1926	Gain	Loss
American Board	\$136,313	\$204,934		\$68,621
Home Boards				
H. M. S.	\$27,531	\$35,031		\$7,500
C. B. S.	19,178	29,623		10,445
S. S. E. S.	7,571	7,267	\$304	
M. A.	33,737	40,676		6,939
E. S.	18,275	17,330	945	
B. M. R.	21,277	18,112	3,165	
Charity Fund	5,362	4,319	1,043	
End. for Ed.	4,418	7,000		2,582
	137,351	159,358		22,007
State Conferences and State Missionary Societies..	92,324	81,763	10,561	
Totals	\$365,988	\$446,055	\$10,561	\$90,628
Net Loss				\$80,067

Notes and Comment

In consultation between the editors of *The Missionary Herald* and THE AMERICAN MISSIONARY, the Promotional Council of the Commission on Missions, it was agreed that this table should be for only for a three months' period and should include receipts for state work, and the Commission was asked to assume responsibility for it.

Acknowledgment should be made of the courtesy of Receiving Treasurer Charles H. Baker of the Home Boards, of Assistant Treasurer Har- B. Belcher of the American Board, and of the nineteen state offices, in furnishing the figures.

The month of January is not included, because the first ten days of that month are used to close the contribution accounts of the preceding year. The receipts during the last twenty days of the year are naturally very small.

The above figures include contributions only from living donors and for the regular budgets. Specials, income from invested funds, legacies and unsecured conditional gifts are not included.

The 1926 figures include contributions received through the national and state women's organizations, home and foreign.

The figures for state conferences and state missionary societies are only for those states which do not maintain a "missionary" or "cooperative" relation to the Congregational Home Mission Society.

The figures for Ministerial Relief include receipts by all state boards which do not merge their receipts with the national Boards. The

amounts so added to the figures furnished by Receiving Treasurer Baker are: for 1927, \$2,461; for 1926, \$2,386.

8. Barring such mistakes as seem inevitable in the handling of figures like these for a given period of time, we have before us the giving of our churches for approximately the first quarter of 1927, in comparison with the same quarter of last year. Please observe:

First, that while a third of the year has passed, only a ninth of the contributions have come in, supposing that the total for 1927 equals the total for 1926. *Cannot church treasurers send in money at least quarterly, if not monthly?*

Second, that the total is distributed as follows: Foreign, 36.6 per cent; Home, 38.7; State, 24.7. The recommended percentages are: Foreign, 37.25; Home, 38.75; State, 24. It should be remembered that there is an increased percentage for state work, largely because of increased responsibility which they are assuming for missionary and promotional work formerly carried on by national agencies and this increased percentage doubtless mainly accounts for the gain in receipts for state work.

Third, that the loss of \$80,067 or 17.9 per cent in contributions for this period is a cause for concern but not for panic. Some loss during the early months of this first year of the merger was perhaps to be expected, though none the less to be deplored. That there need be a loss for the year as a whole does not at all follow. Probably contributions from the women are not being sent in

as promptly as they were when their own treasurers remitted directly. This would apparently apply both to churches and to states. Unless the temper of the women of our churches is misinterpreted by their leaders, many of whom I have met recently in my travels from state to state in the East and Middle West, they will permit no let-down in contributions under the new plan. I have before me the detailed figures by states only for the American Board, and these show that the loss is widely distributed, only Wisconsin and Rhode Island among the larger states being credited with gains. We are therefore apparently dealing with a situation

that is national in extent. You are reading the paragraph on or about June first, and there is time to deal with it. *Two things seem imperative:*

(1) *A study of the situation state by state, church by church, individual by individual;*

(2) *Prompt adequate action based on that study. Congregational missions abundantly merit such study and action. Let us make the figures of the next quarter tell a different story.*

CHARLES C. MERRILL,
Secretary Commission on Missions.

May 14, 1927.

News From the Flooded Area

The following statement from Rev. W. Howard Thomlinson, who is in charge of the work at Broseley, Missouri, is revealing regarding the situation in the flooded districts in that part of the state:

"We were marooned for five days, with floods all around us, but were not harmed. The Butler County Railroad was washed out to such an extent that I carried the mail in my auto for two days. A bad shooting affair took place during this time. I helped dress the man's wounds—there were five thirty-eight caliber bullet holes—and afterward took the physician and his assistant home from the hospital. It was much more difficult than it sounds in the telling, for I drove through the worst thunder storm I had ever witnessed.

"Our County Singing Convention was held at the time we were literally surrounded by water and

consequently a large attendance was not expected. However, three hundred and fifty people assembled, a fine program was rendered and all had dinner together on the church grounds.

"Our plans for the dedication of the church building and holding special meeting for the purpose of interesting the young people in the work were not fulfilled, one reason being that the floods prevented several persons who were to take part in the program from arriving. The people were disappointed that I went to the High School and announced a meeting for the following Friday to be opened with a discussion of Bruce Barton's article, 'Should Religion Be Abolished?' Near all the members of the high school attended, and probably several young people will come into the church as a result."

News in Brief

THE 1927 Annual of the Church Building Society has just been issued and is fully up to previous editions, both in reading matter and in illustrations.

Machias, Maine, Rev. John Hunt, pastor, has repaired the church and remodeled the parsonage at a cost of \$2,600.

Upon Sunday, May 15, Plymouth Church of Brooklyn, New York, of which Dr. J. Stanley Durkee is the present pastor, celebrated the eightieth anniversary of the first sermon delivered in that city by Henry Ward Beecher. Among those present was the slave girl, "Pinky," whom Mr. Beecher sold from the pulpit of Plymouth Church on Sunday, February 5, 1860, thus displaying in a most vivid and dramatic fashion the essential evil of slavery.

The First Church, Southern Pines, North Carolina, known as "The Church of Wide Fellowship" expects to have a new house of worship ready for occupancy by November 1, 1927. Rev. E. W. Seay is the pastor.

After improvements and repairs costing \$12,500 the First Church, Hanover, Massachusetts, had a special day of rejoicing with rededication of its meeting-house on Feb. 13, 1927.

Tougaloo College has recently received twenty highly acceptable boxes of second-hand clothing with no means of identification attached. If your society has sent such a box for which you have had no word of acknowledgment, will you not write President W. T. Holmes, Tougaloo College, Tougaloo, Mississippi, so that he may know whom to thank.

A new vestry costing \$4,000 has just been added to the equipment of the First Church at Penacook, New Hampshire, Rev. O. W. Peterson, pastor.

✻ ✻

The Hillyard Church, Spokane, Washington, recently dedicated a new branch church building costing about \$20,000.

✻ ✻

Rev. J. G. Duling, pastor of the church at Port Arthur, Texas, reports that the work is going exceedingly well and the people are greatly encouraged. The Sunday School is picking up and there is renewed interest on the part of the pupils. Six new members came into the church on Easter Sunday and also an entire Lenten class of fifteen young people.

✻ ✻

All credit to the church at Concord, Massachusetts! Notwithstanding the disappointment occasioned by the loss of its meeting-house by fire and the outlay upon a new one (the cost of which before they are through with it will be \$130,000) they gave more than usual last year to benevolences and promised still more for 1927. Among other uses they made a substantial gift to the building funds of our First Church, Washington, D. C.

✻ ✻

Miss Olive Pearson needs no introduction to readers of THE AMERICAN MISSIONARY. For six years and more she has been a tactful and indefatigable worker among the young people of the denomination, taking a prominent part in week-end and young people's conferences and serving in many other ways. On April 17 she was ordained Congregational minister at Chickasha, Oklahoma. The church, which was last served by her father, Rev. Samuel Pearson, the veteran home missionary no longer in active service, was beautifully decorated. Dr. Frank M. Sheldon, of Oklahoma City, preached the sermon; the charge was given by Dr. W. Knighton Bloom, under whose direction Miss Pearson's work has been done during her years of service under the Church Extension boards. The right hand of fellowship was given by Dr. Frank Atkinson of Houston, Texas, and Mr. Pearson made the beautiful and reverential dedicatory prayer. It has been said of Mr. Pearson that few men have lived closer to God or given themselves with such real devotion to the ministry of service. It is a real delight to him to have a daughter continue in the work which advancing age has caused him to lay down. Miss Pearson's ordination will be recognized as an addition to her equipment for what she is making her life-work.

Do You Read "The Congregationalist"

Our Church and Home Journal is the most effective bond which unites our Congregational fellowship. It keeps us informed regarding what our churches and church people are doing—and how; about our missionary and educational work at home and abroad, and the progress of the Christian world. It gives a Christian interpretation of Current Events; it records and interprets important conventions and conferences; gives us the best thought of religious and moral leaders on vital questions; tells the life stories of men and women of achievement; provides excellent children's stories; pleasing poetry and pictures; reviews and worthwhile books; and it gives comfort, stimulus and help for spiritual life and service.

Try it a year. \$3 a year (ministers, \$2.75).

Give your subscription to your pastor or church agent, or send direct to us. *Do it now.*



The Congregationalist

14 Beacon St., Boston, Mass.
19 South La Salle St., Chicago, Ill.

The Book Shelf

PSYCHOANALYSIS EXPLAINED AND CRITICISED.

By A. E. Baker. *The Macmillan Company*, pp. 183. \$1.00.

This little volume has many merits. To begin with, it is inexpensive, a matter of importance to some of us and a thing that cannot be said of certain other books upon the same subject; and then, it is concise, whereas they are, as a rule, voluminous and loosely put together. Within the compass of less than two hundred pages, we are given the essential facts. The doctrines and practices of Sigmund Freud and his followers are defined, their terms explained and their leading ideas set forth as simply and clearly as is possible in the case of matters which in their nature are somewhat vague and murky.

The book is not controversial in spirit. It aims to state the case for psychoanalysis fully, fairly and without bias, and, while often sharply critical, it seems never to be unjustly so. Finally, it is clean, although dealing with a system of thought and practice which makes much of sexual impulses and perversions and which in the hands of its friends has often, if not usually, been offensive, our author manages to tell his story without at all violating the canons of good taste and modesty. His conclusion regarding psychoanalysis is given in the following words: "When the whole imposing structure is tested by the ordinary rules of evidence and laws of logic, an unbiased critic would conclude that it is not proven. As it is essentially improbable, there is no reason why psychologists should continue to use its terminology."

THIS BELIEVING WORLD. By Lewis Browne. *The Macmillan Company*, pp. 347. \$3.50.

This book deals in an interesting way with the most interesting of all subjects. It attempts to give, without prejudice, a simple account of the religious beliefs and practices of mankind from their crude beginning to their most advanced developments, with successive swift sketches of the great world religions. It is a book about men and not about gods. As to any divine reality which stands over against

human beliefs, the author is silent. He gives the impression that religion is no more than a mirage rising from the universal human sentiments of fear and of desire—fear of some malignant, unseen power which must be appeased, desire for benefit from some supernatural power which must be coaxed and cajoled if one is to be helped.

The best chapter in the book is that devoted to Judaism. The account of the place and part of the prophets in the development of the Jewish faith is eloquent and moving. But few of us would agree with his conclusions as stated, for instance, in the following passage: "Although the prophets set out only to revive the ancient faith, actually they did not revive it so much as totally reform it. They reformed Yahvism from end to end, so that when they were done it was no longer Yahvism at all, it was Judaism! They transformed a jealous demon who roared and belched fire from the crater of a volcano, into a transcendent spirit of Love. They took a bloody and remorseless protector of a desert people and, without realizing it, changed him into the merciful Father of all mankind. In fine, they destroyed Yahveh and created God!"

The treatment accorded to Jesus Christ and to Christianity will be most disappointing and wholly unsatisfactory to those who hold the Christian faith. According to our author, Jesus was a disciple of John the Baptist, who took up and repeated with winsome eloquence the older prophet's great message, "Repent, for the Kingdom of God is at hand." "There was a wondrous love in his preaching and coupled with it an air of certainty, of authority," but little or nothing that was new. It is doubtful if Jesus ever thought of himself as the Messiah. "Had he been stronger of body, no doubt he would never have joined the school of John the Baptist and become a saver of souls. Instead, he would have joined the Zealots, fighting with the sword against Rome and coming to his end not on a cross but behind some blood-soaked rampart." Paul, according to our author, was the real originator of Christianity. It was he who took Jesus, the crucified man of Nazareth, and made of him the Christ of

theology, of the church, of the Sacraments and of the modern world.

The great thing that the book everywhere lacks, and here most of all, is a sense of the divine reality to which the yearning heart of man ever addresses itself—the One Eternal Spirit in whom we live and move and have our being.

THE CHURCH AND MISSIONS. By Robert E. Spear, D.D.. *George H. Doran Company*, pp. 124. \$1.75.

This volume deals in a way that is at the same time comprehensive and concise with the missionary spirit and activity of the Christian church. It tells of the essential part held by missions in the gospel of Jesus, of their early beginnings in apostolic days, of their course throughout subsequent centuries, of their revival and progress in modern times, of their great and steadily increasing place in the life and labor of the church of today and of their ever-widening influence throughout the modern world. The book deals clearly and frankly with the present situation in the mission fields, the variety and magnitude of the problems and difficulties with which the movement is confronted, the fresh problems that must be worked out and the new ways and means of carrying on the work that changed conditions demand. It sums up with convincing power the substantial results of the modern missionary movement and points with confidence to the hopes that shine before it.

All this is done by a man who is a consummate master of his subject. His long experience in missionary service and his wide information regarding all missionary affairs have only confirmed and deepened the enthusiasms of his youth. He writes with simplicity, clarity and noble beauty of style and every page is aglow with a transcendent interest.

Profitable Advertising

THE AMERICAN MISSIONARY enters the homes of representative families in all parts of the country. Its circulation, which is rapidly increasing, is now over 30,000. Its readers are intelligent, enterprising, influential, among the leading people of their communities. Extend your advertising into a new field.